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TABLE OF CONTENTS

Editorials:

Education Must Save the Home.....	<i>J. M. Artman</i>	403
Theological Seminaries and Research.....	<i>A. E. Holt and E. D. Starbuck</i>	404
Here's to the Good Old Center Lamp and the Evening Story Hour!.....		
.....	<i>Olive Beaupré Miller</i>	406
The Second Monograph.....		407

Religious Education and Family Controls:

The Changing American Family.....	<i>Ernest W. Burgess</i>	408
Family Morals in the Courts.....	<i>Margaret Taylor</i>	416
Freedom Challenges the Churches.....	<i>Ernest R. Groves</i>	421
"If Anyone Can Show Just Cause".....	<i>Miles H. Krumbine</i>	425
Training for a Better Race.....	<i>Victor E. Marriott</i>	430
The Church and Parent Education....	<i>J. W. Shackford and Cora T. Court</i>	435
Religious Education for Wholesome Family Life....	<i>Norman E. Richardson</i>	442
Sex Morality Among Negroes.....	<i>E. Franklin Frazier</i>	447
College Students and Freedom....	<i>Joseph Cochran and C. A. Cunningham</i>	451
Interpreting the Youth Movement.....	<i>Ralph W. Owens</i>	455

Character Education and the Schools:

Religious Education in Public Schools.....	<i>Ivan G. Grimshaw</i>	458
Will the Public School Movement for Character Education Supersede the Church School?.....	<i>George H. Belts</i>	462
Character Education in the School.....		
.....	<i>L. A. Pechstein and A. Laura McGregor</i>	465

Beyond Reason.....	<i>Harry Emerson Fosdick</i>	471
Memory Work in Religious Education.....	<i>Eleanor Hope Johnson</i>	478
Educational Sociology—A New Foundation Science....	<i>J. T. and R. S. Cavan</i>	482
Book Reviews.....		491

CONTRIBUTORS TO THIS ISSUE

That the controls which families exercise over their members are weakening there can be no doubt. That this process and its results raise profound problems for religious education is equally certain. We are therefore glad to publish a number of papers on different phases of the question. The authors have all made serious studies in this field and help us to understand the situation.

Professor *Ernest W. Burgess* of the University of Chicago is a specialist in the sociology of the family. Dean *Margaret Taylor* of the Congregational Training School for Women followed three hundred cases of domestic and moral disintegration through the Chicago courts, and writes about them. Professor *Ernest R. Groves* of the University of North Carolina is the author of several books about family problems. *Miles H. Krumbine* is pastor of the Parkside Lutheran Church, Buffalo. He writes from experience. *Victor E. Marriott*, of the Chicago Association of Congregational Churches, made a survey of the school he describes. *John W. Shackford* is General Secretary of the Sunday School Board of the M. E. Church, South. *Mrs. Cora Trawick Court*, who joins with him in describing an experiment of the Board, is Assistant in Home and Parent Teacher Work. *Norman E. Richardson*, is Professor of Religious Education in Northwestern University. *E. Franklin Frazier* was for several years Director of the Atlanta School of Social Work, and is now Director of Research for the Chicago Urban League. He analyzes certain problems among the Negroes. *Joseph Cochran* and *C. A. Cunningham*, students in Reed College, and *Ralph W. Owens*, now Field Representative for the Chicago Presbytery, examine from the college point of view the desires of youth.

Three articles in this issue deal with church schools and public schools, both

of which seek to develop character and religious values in children. The authors are *Ivan G. Grimshaw*, a Fellow in the University of Chicago; Professor *George H. Betts* of Northwestern University; and Dean *L. A. Pechstein* of the University of Cincinnati, who writes with Miss *A. Laura McGregor* of the Washington Junior High School, Rochester, New York.

The Sunday following the Philadelphia Convention Dr. *Harry Emerson Fosdick* preached a sermon in his Park Avenue pulpit which listeners said was the best summing up of the problem the convention studied that they had ever heard. We are glad to publish the sermon here.

The other two articles are by Professor *Eleanor Hope Johnson* of the Hartford School of Religious Education, and Professor and Mrs. *J. T. Cavan*. Professor Cavan is at Rockford College, and Mrs. Cavan is Assistant to the General Secretary of the Religious Education Association.

The Problem for June

The June issue will contain a symposium by twenty-four successful leaders, who will seek to clarify the atmosphere about four problems:

1. What is the matter with religion, and what is to be done about it? We are thinking in terms of social and personal effectiveness, not in terms of philosophy.
2. What is the task of leadership in religious education? We are thinking of the task as concretely seen in the church, community, home, etc.
3. What makes a leader religious? We are thinking here of attitudes, personality, conduct, not of theology.
4. What is the source of leadership for religious education? Having discovered a potential leadership, how may we develop it?

EDITORIALS

EDUCATION MUST SAVE THE HOME

THE arrival in a recent mail of Neumann's *Modern Youth and Marriage* calls for a statement far beyond a review of this one book. This particular volume is an argument by a competent student of ethics of the pros and cons of companionate marriage. It notes the shifts in social life which make necessary a reappraisal of marriage, but finds that the arguments for companionate marriage wither when subjected to close ethical analysis. We recommend the reading of this book by both laity and professional leaders in education.

Religious and character education, when vital, deals creatively with the ethical crises inherent or impending in the current social order. War and peace is such a crisis. The question of economic imperialism dominating all public offices of trust is another. The whole question of keeping the family as an institution for character is a third. These are educational crises. Hence, we not only recommend the reading of this book, but we appeal to leaders in religion and education for the more advanced step of recognizing that the problems of marriage and the family have now emerged from methods of automatic social control to an educational status. Automatic factors, formerly depended upon to control in marriage and the family, no longer control. The social shifts going on about us and within us are making it increasingly necessary to achieve the abilities and values necessary to family controls by means of education.

Dewey tells us the whole field of morals, including the family, is in process of evolution. The result cannot yet be foreseen but out of present struggles will come stabilization on a new code within a few years. In the meantime Groves, in his *Social Problems of the Family*, shows that in spite of rapid changes without,

as within its inner life, the family is still the most important of all social institutions because it has the first as well as the greatest opportunity to influence the character of children. The whole of society depends upon the progress of the family. And now we are ushered into a period in which the automatic methods previously depended on simply do not and can not work. If family controls are to be had they will come through education. If education does not turn its hand to the family, chaos and disruption will increase and perhaps become irretrievable.

The family is in crisis. There is no hope in the former automatic controls. Education is essential. Leaders in religious and character education should, therefore, betake themselves to school to prepare themselves for competent leadership in this new and increasing social crisis. Education can meet it, but only through leaders who face the whole problem and to the bottom. This means the reading of many books and much thinking. After leaders, enough of them, get sufficient foundations, the process of education can be carried to the people through pulpit, press, and counseling room. Many books and articles are available. Professor Groves devotes thirty pages of his book to a classified bibliography of books and articles dealing with the subject. Attention should be called to the December 1927 *Survey Graphic* which is a symposium around the general title, "The Indestructible Family." These articles strongly insist upon education as the only hope for the family.

It is not our purpose here to mention all the available literature or agencies working at the problem. The recently developed movement for adult education, the spread of teacher training in churches, and the still more recent movement for parent education show how the wind is

blowing. There are books and books and many agencies working at the problem. Our purpose here is to emphasize the fact that education must come forward to supply the abilities and qualities essential to a socially helpful family life.—And to emphasize the fact that the most important leadership in all this should be the religious. Every minister and religious educator should first educate himself in

this most important matter. Teachers in school and college must do likewise. Church and school, instead of thinking the family hopeless, instead of complacently taking over responsibilities formerly carried by the family, will use education to *recreate the family* as the best institution for basic character development society has yet achieved.

J. M. Artman.

THEOLOGICAL SEMINARIES AND RESEARCH*

WILL the seminaries carry their share of the burden of research in modern religious life?

Most people confronted by this question would say: Of course they will! Who says that they will not?

Let us begin our answer to this question by a study of what the seminaries are actually doing. In the April number of *Religious Education* is published a list of research projects in religion carried on by seminaries, colleges, and universities. An analysis of these subjects shows the following distribution among seminaries and other institutions:

16 colleges and universities with 30 projects by faculty members,

5 theological seminaries with 7 projects by faculty members,

The following independent institutions are carrying forward special studies:

Federal Council,

Institute of Social and Religious Research,

International Council of Religious Education,

Young Men's Christian Association,

Religious Education Association,

Union of American Hebrew Congregations.

The fields of research are distributed as follows:

*The Research Committee of the Religious Education Association discussed the problem of research in theological institutions. The matter seemed so important that the Committee requested two of its members to prepare this editorial.

Recruiting and training of salaried and volunteer religious leadership,
Research in character development,
Research in Religion in mental disorders and other pathological developments,
Religious and vocational experience,
Religion and its institutional expression.

In all this, a few seminaries and allied institutions seem to be carrying forward wisely conceived and well distributed lines of study, but when compared with other lines of activity and investigation, it is evident that the research work in modern religious experience does not measure up to the obligations for religious leadership which the seminaries must assume.

There are those, of course, who do not believe that the seminaries should busy themselves with investigations of this kind. It is better, they say, to assume that religion is good for people and spend our time and energy in training students in the most efficient way for preaching and teaching. Such a group is represented by the man of evangelistic temper who is totally out of sympathy with the research type of mind, who does not want any questions asked.

Another representative of this group is the man on the university campus who thinks that it is only the graduate department of the university without any practical obligation which can do research.

Such a person recently was heard to say: "We have a number of religiously minded students coming to us who want to do research in religion. All of those who are really interested in research we ought to keep, the others we should turn over to the theological seminary." "What" was asked, "is your notion of the function of the seminary in regard to research?" "The seminary" he replied, "like the medical school, is interested in helping people. The medical school should leave research to the chemistry department and the other departments which have no practical interest to warp their judgment; likewise the seminary should leave research to the departments of sociology and psychology."

A third representative of this class of people who do not believe in research is the one who thinks of the seminary as a "religious finishing school" where we take college graduates and fit them to be good "deliverers" of the traditions once for all delivered to the saints. To such persons, not the content of thought but the manner of delivery is everything. They begrudge all funds which set men to asking fundamental questions about the structure of modern religious life.

As over against this group of arguments, the advantages far outweigh the objections.

First of all, in turning to modern religious experience as a legitimate object of research, the seminaries are but fulfilling the logical development of steps which have been taken in the past. Twenty years ago the leaders of biblical criticism were saying, "Young gentlemen, unless you can get back to the original documents and study them adequately so that you can draw your own conclusions, you are mere children in the matter of biblical exegesis." Do we not all remember the hours we spent on Hebrew in order that we might have first hand knowledge of the original source documents?

The seminaries never doubted that they

should employ men equipped to do research work in the historical disciplines; they spent money on libraries; they purchased original documents; they established foundations for oriental research. It would be but a logical development of this earlier policy to spend money now on the discovery of the *original documents of human experience*, which are basic to the study of modern religious life.

The second argument is based on the vitalizing of the teaching experience. There is only one way for a teacher to maintain his self respect on the modern university campus, and that is to lead his students in a first hand study of original documents of present day personal and social experience. Just in proportion as a teacher enlists his students in the joy of exploration into fields which are unexplored does he have the respect of the students and does he gain the thrill of pioneering. To teach through enlistment in research is the key to successful teaching. More important even than this is the fact that by no other methods can the best student minds be recruited for the theological seminary. The pioneering spirit has taken possession of the best of the students of this generation and they are asking for first hand contacts with life.

In suggesting that the seminaries set aside funds and equip themselves adequately to study modern religious life, personal and social, we are only asking them to do what medicine and education have done and are doing. We are asking them to take the only step which will increase their standing on the modern university campus. There is no other road to the confidence of a modern student body. It is the road which leads to the adequate understanding of religion. Those who are specializing in religion cannot leave to other organizations the exploration of that which is of vital interest to them. Authoritative teaching can be built upon no other basis. We need institutes for social and religious research

wisely distributed over the country. They should have adequate funds and well equipped departments, and should be located in connection with graduate schools

of religion in order that research and teaching may go hand in hand.

Edwin D. Starbuck, University of Iowa.

Arthur E. Holt, University of Chicago.

HERE'S TO THE GOOD OLD CENTER LAMP AND THE EVENING STORY HOUR!

ONCE upon a time it was the custom in this country of ours, for mother, father, and children to sit around the family table in the sitting room, under the cheering glow of the center lamp, with a bright fire blazing away on the hearth, and to spend the whole of the evening *reading*, mind you, but they actually enjoyed it! They actually enjoyed that remarkable and quaintly old fashioned amusement. And the question now arises—is that custom so very old fashioned that today it has vanished altogether, consigned to oblivion along with pantalets, and manners, and children who were really children? Have the brighter glare of electric lights on Broadway, the blinding blaze from movie theatres and dance halls, altogether extinguished the cheery glow of that old lamp on the center table at home?

There are many of us who hope not. There are many of us who feel that when the momentary excitement of that flashing, glaring Broadway blaze is past, there is a big emptiness left, a big, big emptiness, a pitiful poverty, if father, mother, and children have no friends in the World of Books, no companions there to lift their thoughts into permanent ways of beauty and permanent ways of truth.

There are many of us who hope with all our hearts to see a great revival of that good old custom of family reading, to see father and mother reading aloud with the children, enjoying their story books as much as they. If parents only knew what confidences, what exchange of opinions and views the story hour awakens; if they only knew how much closer they are forging the ties and influences of home; how

much more truly and thoroughly they are entering into the lives and thoughts of their children by enjoying a good book with them; if they only knew that no outside entertainment offers keener pleasure for all, they would certainly say with me: "Here's to the good old center lamp and the evening story hour!"

Someone has aptly said that the proper test for a good child's book is whether it is interesting to grown-ups and the proper test of a grown-up is whether he is interested in children's books. Nothing could be more true. If a child's book is really worth while, it rests on the same foundation with all art, namely, **beauty and truth**; and beauty and truth are without age or sex limit in their appeal; and appeal eternally to the human heart. Therefore, if mothers and fathers are not interested in their children's books, there is either something the matter with them or with the book, and it would be well to take stock of both.

If an encyclopedia gives a child facts, worth while stories show him life and how best to live it. Stories give him a truer knowledge of human nature, a clearer understanding of human motives, a broader, juster, more accurate and compassionate judgment of men and events. It should not be forgotten that fiction is the mirror in which men see themselves. In the characters of a book, through the very art with which these characters are presented, men are constantly discovering what qualities in human nature are fine and beautiful, what qualities are ugly and utterly false. They see these qualities worked out to their issues in life, for joy

or sorrow, for good or evil. It is thus that books are constantly moulding the standards of men, and it is for this reason that it is vastly important to choose for children not only stories of true literary beauty, but also stories of sound ethical standards, that invite the eager admiration a child so warmly accords his heroes for honesty, courage, loyalty, tenderness, compassion and the other fine human qualities, and do not confuse the integrity of his ideals by asking his admiration for trickery, cunning, deceit, and the rest of the train of evil.

It has been said that fairy tales give many children their first clear perception of the distinction between right and wrong, good and evil, and at their best this is certainly true. No child can sympathize deeply with the patience, the gentleness and the sweetness of Cinderella, and hate the selfishness and vanity of the step-sisters, without all unconsciously registering a definite and lasting impression that forms a permanent part of his ideals. For the very reason that the tale does entertain him, does interest him so intensely and move him to the very depths of his being, the impression left by the story is far more lasting and permanent than any sermon that could be preached.

It is not by any means that a story should have a moral or be a moralizing tale, a Willie-trying-to-be-good sort of thing. Far, far from it! Morals all too often introduce a self righteous air of "holier than thou." All too often they destroy the art of stories and the very qualities by which they charm the fancy and grip the heart. It is all unconsciously that the best stories, by their very substance, content, and spirit, accomplish these results. All truly great literature, worthy of the name, has expressed quite simply and spontaneously, without any preaching, the natural love and admiration of men for what is truly great and good, and their natural perception of the ugliness of what is evil and false. This point of view, so inestimably valuable, is all unconsciously absorbed by the child; the very spirit of the work communicates itself to his spirit, if the selections made for his reading are wise.

And so with my whole heart, I invite mothers and fathers to fill their cups with the wine of a new inspiration and to unite with me in a health to "The Good Old Center Lamp and the Evening Story Hour."

Olive Beaupré Miller, Editor of MY BOOKHOUSE, Chicago.

THE SECOND MONOGRAPH

RELIGIOUS education is becoming popular—so popular, in fact, that 172 colleges in the United States have included either courses or departments in their curricula.

The second monograph of the R. E. A. surveys this field. It gives information about the organization of courses and departments, and shows how these are related to other courses and departments in the college. It lists the many courses offered in religious education, and analyzes the methods used to teach them. It evaluates textbooks now in use. It presents clearly the major trends in religious education, and the problems which re-

ligious educators must face, as they seek to introduce and carry these courses. The authors picture religious education in terms of college objectives, and show the drift of the whole college movement in terms of religious values.

This is the only thorough survey of religious education courses ever made. It contains just the information that teachers and administrators need on this rapidly expanding field.

The title: *Undergraduate Instruction in Religious Education in the United States.*

The price: One dollar, cash with order.
Order from the R. E. A.

THE CHANGING AMERICAN FAMILY

ERNEST W. BURGESS

THE Drifting Home is the arresting title of a recent volume on changing family life. Impartial observers will for the most part agree with Professor Groves when he says:

"All family life is undergoing change, for this is a period of transition; but the family which has been set adrift is not merely perplexed, it is literally bewildered; it senses the loss of old landmarks even though it tries to find security in traditions that crumble at its touch. This drifting home has been torn from its anchorage in the elemental needs of human nature by the swiftly running current of modern civilization."

That the American family is in the process of change no one would dispute, but that it is adrift as it were on an unknown sea without chart and compass few seem clearly to realize. In fact those who are interested in the future of the family are engaged in intense and bitter controversy over the direction that it should take. There are the conservatives who advocate a return to family life of the golden age of the past; there are the radicals who would throw overboard all the tradition of the past as so much junk. No wonder, then, that the discussion of any and all questions of change in family life like those of sex education, of independent economic careers for married women, of the single or double standard of morals, of birth control, of companionate marriage and of free love unions are surcharged with emotion. The radicals regard the conservatives as mid-Victorians and Babbitts, Gantrys and Comstocks, intent upon forcing upon others their own narrow and rigid conceptions of morality, even if they do not live up to them themselves. On the other hand, the feelings and sentiments of many stable and conservative members of our society are wounded and outraged by the continuous and flagrant airing in the press and on the platform of the wildest and most

shocking proposals of changes in family and sex relationships.

It is, I believe, not the changes going on in family life, but this confusion about the nature of the changes taking place that constitutes the real problem. Before any attempt can be made to chart the future course of the American family it is necessary to find out what changes are taking place and what are the forces in human nature and in the community causing these changes. It is necessary to turn our attention away from the current doctrinaire theories, whether conservative or radical, and to begin the search for the concrete facts on the actual changes now in progress.

The most evident and perhaps the most fundamental change that has taken place in American family life is the emergence of what may be called the urban family. It is different in many striking ways from the traditional American family which is characteristically rural. The changes in the American family caused by the transition from the rural to the urban environment may be seen in a comparison of three families (1) a colonial American family; (2) a rural family before the World War; and (3) an ultra-modern urban family.

The colonial American family was of the patriarchal type. The following case of the Lay family stands for what might be termed a survival of or a reversion to this large patriarchal type of family like that of the Hebrew patriarchs or that still found in China, Japan and India. Almost every American rural community has a large family group more or less resembling the Lay family:

Mr. and Mrs. Lay were pioneer farmers in an area of virgin forest. The draining of the water made the swamp district available for agriculture. The deep black soil once drained of the excess water proved to possess almost inexhaustible fertility. The land now became

valuable. And Mr. Lay gradually acquired the status of a well-to-do, prosperous farmer.

The family increased in numbers. Five sons and two daughters were born to Mr. and Mrs. Lay. As soon as the boys and girls were able, they were called upon to do their share of the farm work. With the increase of labor resources a large acreage became possible. The draining of the land provided this increased acreage. With the increase and growth of the children the additional labor was provided. They made that farm blossom like a garden. It is true the schooling facilities were meagre, and the school attendance was sadly curtailed because of the necessary work on the farm, but the cultivation of the farm was deemed of greater importance than the cultivation of the mind.

From the very beginning Mr. Lay considered himself as the ruling spirit of the family group. The farm was his, and the income was his to control. All moneys received, even that from the sale of poultry and dairy products, passed into the family treasury, that was absolutely controlled by the father. Nothing was bought without his consent and approval. He ruled absolutely from barn to kitchen. He was not tyrannical nor harsh in the execution of his authority. His despotism was of a benevolent kind, but he demanded recognition of his authority as something self-evident, and the family submitted to it in the like spirit.

There was some kind of social life in which the family participated. Every Sunday morning the entire family attended church. The drive to town was an event in their life. After church the afternoon was spent visiting their relatives. Or possibly the relatives would accompany them to their home. In later years, after the children had established their own homes, the entire family would meet either at the homes of the parents or at one of the children's homes for a Sunday afternoon reunion. As the family constituted a large group, this resulted in limiting the circle of their social intercourse to the family circle. The group thus became an inner group of prime importance.

As the boys married, it became evident that additional farm lands must be secured to provide the family with their means of livelihood. It is needless to state that the prospective bride was always thoroughly inspected and her virtues, particularly her capacity for work and willingness to save money, discussed before permission to marry was given by the father. No son married without the father's consent. But once the permission to marry was granted, the father set out to acquire a farm for the young couple, where they might reside. But the farm remained the father's property and the young people were considered his tenants. They were permitted to enjoy larger liberties, but in matters pertaining to the cultivation of the farm, the purchase of farm equipment, and of livestock, the father always had control. No calf was ever pur-

chased or sold without his consent. Every little detail, such as planning the cultivation of the land, the sowing of a particular kind of wheat or other grain, was left to the father. He was the head of the group, and his will ruled supreme. The fact that the father possessed good judgment and business ability, and that his advice was always good, and the other fact that his authority was not wielded in a tyrannical manner, brought about a willingness on the part of the sons to continue their submission to this head of the family government.

This case brings out vividly the dominating control of the husband and father as the head of the family, a power that recalls that of the *pater familias* in the large Roman household or resembles that of the house manager or the head of the large patriarchal Chinese family. This case may be regarded as extreme because the title to all the property is held by the father and because he exercises the deciding voice in the marriage of his children. The entire social life of its members is concentrated in the family and in the wider kinship circle. In fact, the will of each individual is definitely subordinate to the family interests as embodied in the will of its dominating head.

The A family is a more typical representative of the rural family of twenty-five or thirty years ago in the generation before the automobile and the World War.

The A family had five children, James, 19, Albert, 16, Carrie, 14, Aileen, 12, and Edmund, 2. They lived on a farm of four hundred acres four miles from Chermon. They attended a country school two miles from home.

The boys always worked for their father and the girls helped their mother. Once in a while Carrie worked for Mrs. B., who lived about two miles away. This was when her mother did not need her. Carrie was allowed to keep her money but was expected to get her clothes with it.

Mr. A. gave the boys their spending money each week.

The friends of the family were the C., B., P., M., L. and K. families. These families often had dances at their respective homes and all the family attended and danced.

Albert, Carrie, and Aileen always asked their parents if they might go to a skating party, box social or to the large town to corn palace. Mr. and Mrs. A. let them go but not very often for they thought it was best for them to stay at home and not start running

around too young. You always found all the family at home or else all away to visit some neighbor.

When Albert, Carrie, and Aileen started to go with girls and boys they first went with school mates whom they had known many years. Carrie was married to a neighbor boy and they went to live on a near-by farm. Albert married a Chermont girl and went to live on a farm about ten miles from home. Aileen was married to a neighbor boy whom she had known since childhood.

While the old type of patriarchal domination is absent from the A. family, the central place of the family in the life of its members is most evident. The family is both an economic and a social unity.

A day in the life of a city family presents a thought provoking contrast to the two types of rural families.

Mr. Jay is awakened at 7 o'clock, and dresses quietly in the bathroom in order not to awaken his sleeping wife. He eats breakfast alone, with his newspaper, and leaves the house at 8 o'clock without a member of his family. Mrs. Jay never awakens before 8:30 or 9, and then has her coffee in bed. The two children, James, aged 17, and Julia, aged 12, eat breakfast at 8:10, and leave for school at 8:30. If it is a rainy morning the limousine takes them after it returns from taking their father to his office. They seldom say goodbye to their mother as she is usually asleep.

Mrs. Jay, in negligée, commences with the cook, and does the ordering for the day, over the telephone. She never goes to market. After giving the two servants their directions for the day's work, she looks after her bills or writes letters at her desk.

If she has not a luncheon engagement, or some shopping downtown, she has an engagement for the afternoon—cards, or calling, or a concert or matinee. She is usually dressing for dinner when her husband returns from work. She languidly asks him about his business and receives monosyllabic replies. He is vice-president of a large bond house and is very busy in his office all day.

Dinner is at seven, and the children do most of the talking. In the evening, Mr. Jay either goes to the club to play cards or goes to the theatre or to a party with his wife. They have many wealthy friends who entertain a great deal. During the ride home and while they are going to bed they are too tired to talk much.

James goes to high school. After he has deposited his books in his locker, he runs to his class room, bluffs through the morning classes, chats with the girls and "fellows" between classes, and eats lunch with the "gang." His lunch usually consists of three sandwiches and a cream puff, which are eaten on the street. After his afternoon classes, he either

goes to the movies or plays baseball in the yard of one of his friends. He returns in time for supper, after which he pretends to study until his parents have gone out. Then he, too, goes out.

Julia, aged 12, goes to a private school for girls. The work is not strenuous and she has plenty of time to scribble notes to the girl on her left and whisper. She takes English, arithmetic, French, reading, geography, and sewing. At 10:30, hot chocolate is served; at 12:30, a hot luncheon is given to the pupils. School is out at 2, and Julia hurries home for her music lesson or to practise piano. Twice a week she is tutored in arithmetic, because she is backward. If several of her girl friends interrupt her practicing, they make fudge and giggle. Julia seldom goes outdoors except for her walk from school.

After she has washed and dressed for dinner, and eaten with her parents, she studies or reads "The Little Colonel Books," and telephones to all her little friends whom she has seen during the day. She retires at 9:30, and usually keeps her light burning in order to read in bed. She seldom receives a good-night kiss from her parents. Her companionship with her brother is very slight, as they quarrel continually. He delights in teasing her.

Altogether, the home life of this family is very neglected. The four members only meet together once during the day, at dinner. They all tell what they have done during the day, but they scarcely knew each other. If Julia enters her mother's room, she usually is told, "Go away, dear, I'm dressing now." James does not approach his father much except to ask for some new article or funds with which to buy it. Mr. Jay is usually too busy reading or dressing to do anything but grant his son's request.

The children have practically no home life, nor connection with their parents. They are quite independent. Mrs. Jay takes little interest in her husband's work, and he cares not at all for her social interests during the day. His cards and his business occupy him completely.

This not altogether sympathetic account of the external behavior of the different members of the Jay family introduces us to many, if not all, of the changes which urban life has wrought in the rural pattern of the traditional American family. First of all, the urban family no longer possesses the economic unity of its agricultural prototype. In the rural family even today all its members are united by the roles which they play in a common economic enterprise of which the husband and the father is the

manager. In the city the husband's business tends to be remote not only spacially, but also as in this case, spiritually from the others in the family. The wife has become a woman of leisure and the two children are unencumbered by the necessity of performing any household tasks.

Added to this lack of economic unity is the absence of social unity in this family. The dinner at night is the only meal that brings together all the members of the family. The independence of each individual is so well nigh complete that the question may well be raised, "what is keeping the family together?"

The objection may be raised that this is an extreme case of family life in the urban environment. That charge is no doubt quite true. But the point is that this extreme case, just because it is unusual, causes us to realize the nature and intensity of certain forces that are changing family life under city conditions.

If in one word it were possible to sum up and express all these changes which are remaking American family and social life, that word would be mobility. By mobility is meant not only movement, but also communication. The invention of the steel rail made possible the high rate of speed of the American railroad. The automobile has greatly increased the mobility and range of movement of the American people. The census reports that on January 1, 1927, there were 19,293,112 passenger cars registered, an average of nearly one for every family in the United States. In a moment of triumphant retrospect Henry Ford is said to have exclaimed "In a generation I have put America on wheels!"

The growth of communication rivals the development of transportation. On January 1, 1927, it was reported that 17,746,168 telephones were in use and that 22,400,000,000 completed conversations had been transmitted during 1926 or an average of nearly two hundred for every man, woman, and child in the

country. The census estimates that during the year 1925 200,997,249 copies of books and an equal number of pamphlets were published. The census reports that for the same year the daily papers had an aggregate circulation of 38,039,682 an issue and that Sunday papers had an aggregate circulation of 25,630,056 an issue. The total circulation of monthly periodicals per issue was 111,875,957, or practically one magazine a month for every person in the United States. It is conservatively estimated that 60,000,000 individual admission tickets are purchased weekly to gain entrance into motion picture theatres. Finally, although radio is only a few years old, 7,500,000 sets are now installed in American homes.

These staggering figures on the mobility of the American people both in regard to rapidity of transportation and extent of communication are only one way of indicating how far the outside world has invaded the home, and the extent to which man is living and moving in an increasingly wider and changing world.

These urbanizing forces of the automobile and the motion picture, of the daily and Sunday paper and the radio are not confined to the city limits, they reach out and touch the remotest hamlet.

The following comparative study of the rural neighborhood of Aurora of twenty-five years ago and today gives matter-of-fact evidence of the enormous changes brought about by the forces of mobility:

Aurora is strictly a rural community and in 1910 practically all the families lived on their own farms. Today the same people own many of the farms but renters live on them. The owners have moved to neighboring towns or cities.

It was usual in 1910 to 1915 for the children to stay at home until they were married. The boys helped the father on the farm. The father would either buy or rent more land so he could keep all of them busy. He gave each some horses and cattle which they were to have for their own and might take when they got married.

The girls helped their mother in the house, worked in the garden and raised the poultry. If there were several girls some might work

out for some neighbor during the busy seasons, or might clerk in a store in the town. Some who had gone further in school taught in a nearby school.

Since there was this close family solidarity the role of the parent and child was pronounced. The parents were the head of their family.

If a man wanted a neighbor boy to help him he went to the boy's father. If the father consented the boy might go to work. This was true of the girls, if the mother consented. The children respected the parents' word as to amusements, friends, and work.

If a family was invited to another place for Sunday dinner the whole family went. The same was true of church on Sunday or church activities.

If the parents were friends with a certain family, the children of those two families were friends. Also if the children met in school the parents became friends.

The parents directed and advised their children till they were twenty or twenty-five years old and the children considered and in most cases followed the advice. Of course if the parents were too dogmatic and left the children no freedom, their advice was sometimes not followed and family ties were broken.

In the evening the family was all at home. They read, played the organ, played cards, etc. They really knew each other and spent their time together.

The parents did not do the thinking for their children or keep them under subjection but they did do the disciplining.

Today many of these farmers are landlords with tenants on their farms. They had hoped to see their sons and daughters live on their places. But the older sons and daughters have moved to cities and are working there. Even where the family remains on the farm, many changes have taken place.

Each boy has his car. The young people seldom go where their parents do. They have their own friends and amusements.

They do not work on their father's place long but by the time they are fifteen or sixteen they either go off to school or to work.

They may attend church on Sunday morning with their parents but in the evening if they go they go alone. Seldom is the whole family at home in the evening. One is at a dance in one town, another is playing basket ball at his or her school and another has gone to the movies.

When one family invites another for dinner they often invite either the parents or the children alone, for the friends of the parents are not necessarily those of the children. Besides this family's children are more than likely some other place, too.

The children often consider the word of the parents as naught and consider them so far behind the times that they cannot give them advice. In some cases the parents don't try

to advise. So each member of the family tends to live his separate life.

The young people and older people had their amusements much more in common in 1910.

On Sundays, Christmas, New Year's or Thanksgiving a family would ask one or more families for the day. The main feature of the occasion was a magnificent dinner. There would be much planning and anticipation. On Saturday night the young people hurried through with their work so they could get to the small town in time for the band concert and later the movie. Sometimes in the summer the whole family would go. At about seven-thirty one could see buggies coming from all directions, usually three and four together for several young couples would make up a party. Another amusement for all was picnics, either of one family or more, but the whole family was there.

The young people had many skating parties but of course these took in only the nearest neighbors, for they seldom went further than three or four miles. Sleigh rides were fun too and often enjoyed.

There was a park about nine miles from this community. It was a favorite place to spend the Fourth of July. Although it was run on a commercial scale the families brought their own lunch and enjoyed the day together at the many amusements.

In all the amusements the whole family attended, or if only the young people it was a group acquainted with each other. Usually the amusements were not commercial but in the various homes.

Today the amusements are not often at home unless they are card parties or radio parties. Once in a while there are skating parties. They are usually at public places, as dances, movies, plays, athletic games, and so on. The groups who attend are not a community of friends but from miles around.

The holidays are not days of home and family picnics but days to go to a summer resort fifty or sixty miles away or to a public dance or park.

Thus the amusements are commercial, public, many miles away, with a non-acquainted group, and each member of the family chooses his own to a large extent.

In 1910 there were three churches, two Protestant and one Catholic, in the small town of Aurora.

The young people sang in the choir, came to Sunday school and at night to church. It was an established custom that a young man would bring his lady friend to church on Sunday evening.

There was a regular attendance at both churches of several hundred morning and evening.

In the winter time when special meetings were held several families would come together in one sleigh. In fact one sled would stop to pick up all the families in its direction. After the service the whole group chatted and

discussed all the news of the community. On days of special programs the churches were filled. The church suppers were days of celebration for all day. Everybody was there.

Today there is only one Protestant church. The older people and children and a few young people attend in the morning. At night this church is practically empty. The older people are home listening to their radios and the younger people are in the large town about twenty miles away at a movie or out car riding. The choir consists of a few children of fourteen or fifteen and older people. The church parties are few and those are attended by the older people and small children.

The boys and girls in the earlier period found their friends among schoolmates, neighbors, or church acquaintances. They met at church parties, school programs, or dinners and parties in the home. It was very unusual for a young man to go with a girl who lived more than five to ten miles away. Usually she was a girl with whom he had attended school or church and had known all his life.

When a boy started to take a girl to church, to town Saturday night and to picnics and dances for big holidays it was soon assumed that they would be married. They would usually go together for two or three years. No boy went with more than two or three girls before he married.

They were usually eighteen or twenty and older before they started to keep company with a girl, and the girl was sixteen to twenty. Marriages were usually the culmination of this friendship of years since childhood. Forced marriages were practically unheard of, and if one did take place everyone spoke of it in hushed tones as a terrible scandal that it was. The people were almost tabooed from society. One never heard of divorce and very seldom of a separation.

Today boys have their own cars at the age of fifteen and sixteen and meet girls at school dances or ask a girl whom they do not know, to go riding or to a movie. They go with many girls and girls whom they have not known all their lives. This is also true of the girls in regard to boys, of course. They are mere flirtations and no one takes them seriously. A young boy does not take a girl to church but to a movie, dance, or car-riding.

Forced marriages are becoming quite frequent in this community and people no longer speak of them in hushed tones. They cause a little stir for a while and then are forgotten. Due to these forced marriages there have been several separations and some have ended in divorce.

This contrast of a rural neighborhood before and after the introduction of the forces of mobility may not be exactly applicable to all rural neighborhoods, but it does picture the trends that in greater

or less degree are operating in all American communities, whether rural or urban. The automobile has enabled the members of the family, especially the younger generation, to escape from family and neighborhood control.

Closely related to the urbanizing influences and partly a result of them are those social movements frequently spoken of as the emancipation of woman and the revolt of youth. The emancipation of woman had as its first objective entrance into the world of activities formerly monopolized by men. In rapid succession woman secured higher educational opportunity, a place in industry and business, and finally political equality. So complete has been her victory, that in the cities girls and women have entered knickers and banditry and even invaded barbershops and smoking cars. As yet, however, no adequate study has been made of the effect upon the home of the economic independence of woman and of her experiments in following an occupational career outside of house-keeping.

The so-called revolt of youth has received widespread attention but little sympathetic observation and treatment. The following case is an example of the readiness of youth to unburden his problem when assured of an attentive listener.

John is a high school boy seventeen years of age, and is the son of well-to-do parents both of whom are living. He is tall and over-developed physically for his age.

John is a member of a Protestant church, as his parents are extremely religious and naturally particularly strict on all matters they regard as pertaining to his general welfare.

His younger brother, Harry, is a totally different type of boy from John. The brothers do not get along together very well.

John's main interests are movies, parties, with girls, dances, and automobile riding. Frequent punishment is directed at these interests of his, by the usual method of deprivation.

JOHN'S REVOLT AGAINST HIS HOME

"I have a number of things on my mind that I am going to unload to you, so just let me talk to you without any interruption while I am in the right mood.

"My whole childhood was spoiled, for my

mother always slapped me and my Dad whipped me for every little thing I ever did as long as I can remember. The folks still try to treat me as a little boy, and as big as I am now Dad tries to whale me. However, I am too much for him now so he is out of luck.

"He gets even though in other ways such as giving Harry who is three years younger than I as much spending money and allows him as much all around freedom as he does me. I have to do more than my share of work in the basement, outside and in, caring for the car. Harry does nothing.

"My mother is always picking on me or nagging at me constantly. I'm sure getting sick and tired of it all but I realize that if I run away from home that I would never be able to live, dress, and eat as I do now. Besides, if I did go away it would break my mother's heart, so I guess I will stick it out as long as possible.

"They never let me do what I want to do, so I do it anyway and tell them afterwards. Then it's too late to deprive me of my fun and I can stand my punishment easily enough.

JOHN'S REVOLT AGAINST HIS SCHOOL LIFE

"I am anxious to get this life work stuff settled so that I can start to work at the top as soon as I get through high school. Sometimes I think that I'd like to be a coach but it's too uncertain. I guess I am restless, unsatisfied, discontented or some such thing. I've always been urged to do things and go to places that I didn't want.

"Often I ditch school and go with several other fellows down town to either the Oriental or Chicago. Sometimes a gang of fellows and girls go for a ride either in my car or some other fellow's car. When I get home I cook up a good excuse to get out of it, and it usually works fine.

"My report card always shows low grades, especially in language. I never could stand even English. In Math though I get along very well, but I'm not a student—thank Heaven! I never study at home at all.

"Being so big makes it mighty hard on me at school for all my teachers think I am awfully dumb. That's why I quit one school and am going to one in a suburb. Everybody expects so much more from me than they do the ordinary fellow my age. My folks though treat me like a regular baby, as I said. One is just as bad as the other. Why can't I be treated just right?

JOHN'S REVOLT AGAINST RELIGION

"Ever since I can remember I have been made to go to church, Sunday school, and young people's societies. It is a wonder I escaped prayer meetings, but some way or other they never thought of that. Now I like church pretty well for we have our club activities, athletics in their seasons, and I like to see all the bunch each Sunday. I don't get

a chance to see them now that they are out of school.

"My folks insist that I believe everything that is in the Bible. Well, I can't, that's all! Take the miracles, for instance, there are so many things that seem impossible to me. Also the different accounts of the same events vary according to the man who wrote them. I am young yet, and so, soon I'll know just what to believe. I do believe in the rudiments of Christianity, and that's enough for anybody, isn't it?

JOHN'S REVOLT AGAINST THE SOCIAL ORDER

"I like movies, shows, dances, and parties where girls are, for since that time when I was in sixth grade, I have always had a great liking for girls.

"You can do almost anything with most girls now-a-days, but a few of them are decent in every way. I like the decent girls most, but a fellow can't be in style these days and be decent it seems.

"My folks never talked to me much about sex, but I have heard it from both right and wrong sources, so I know when to stop.

"I never thought of girls along sexual lines before I went to so many movies. Now it is all you see and I sure get all excited at most every movie I go to.

"The dances we have, even at school, sure get me excited. Very few girls wear little more than a pair of stockings and an outside dress. So what can you expect from a fellow?

"I take a drink once in a while for most everybody does now, so why not be in style? Since prohibition a lot of people drink, that I know, who never did before.

"I don't see much use in being fair and square any more. All you have to do is look at Chicago politics to see that it doesn't pay. People like bunk these days, so from now on, here's a fellow that is going to give them all they're looking for.

"Well, I guess I've told you everything that is in my mind now, and I'm glad you didn't interrupt me or even ask me a question. I feel lots better now that I've told this to someone else who understands."

This case shows the desirability of finding out just how youth looks at his own problems as the first condition for diagnosing and treating them. It is quite evident that the boy comes into contact with influences in the motion picture and other commercialized recreation agencies that are in conflict with the standards of the home, the school, and the church. It is also clear that the family, the church, and the school are not in vital contact with the problems of youth nor the new

world of his own in which he is living. The recent case of the Kansas City mother who went to jail rather than pay a fine when convicted on a charge of having assaulted her sixteen year old daughter represents thousands of parents who have no middle recourse between applying the old fashioned method of spanking and of giving up entirely all parental responsibility.

There was a time not long ago when if a child became delinquent or committed any act of misconduct, the full force of the blame was placed upon the child. Now all that is changed. The child or youth is held blameless and all responsibility for his misdeeds is placed upon the home or school, that is, upon the parents or the school teachers. But is it not the *nth* degree of futility to attempt to determine whether the child, or the youth, or his parents, or his school teachers, or anybody else, is to blame? Why not recognize the cold facts in the situation? They are, as we have seen, that the American family during the past twenty-five years has entered a new world of rapid change, the world of the automobile and the motion picture, the world of skyscrapers and aeroplanes, the world of giant power and the daily newspaper. Consequently the family and all other institutions and all of us have been suddenly plunged into a new and bewildering situation. What wonder that youth is intoxicated with his new freedom, or that parents are bewildered and confused, and that the school is either slow to change its traditional school program or accepts indiscriminately every new fad to discard it for the latest educational novelty!

What has been, you may well ask, the trend of the discussion in this paper? It has been, in brief, an implicit argument for a study of the family and its problems in the changing situation of modern life. As religious, educational, and social workers our efforts are foredoomed to failure if we work against rather than

along with the forces now moulding our economic and social life.

It must, of course, always be remembered that the structure of society and the family has never been alone determined by the factors in the external environment. The family especially has always been the outgrowth of very powerful impulses of human nature. Chief among these is man's desire for love and affection, as between man and woman and parents and children, that seems always to create some form of group and institutional life that is called the family. It is conceivable, of course, that some other kind of association may sometime come to take the place of the family, but the sheer fact remains that no such grouping has as yet been discovered. This explains why the family has survived every great social change of the past, although always in a form modified for adjustment to the new situation. Those of us who look at family life in the long perspective of millennia instead of decades have therefore no fears about its future.

It is not only in this long perspective of social change but also in the light of the fullest possible knowledge of present trends, that the current problems of the family should be examined. Life all around us affords a great laboratory for research. Every conceivable experiment in the field of sex life and of family relationships is now taking place, and is available for observation and comparison. This behavior should be studied carefully and understandingly. Only in the study of child behavior are basic inquiries under way. Successful family life, showing adjustments to changing modern conditions, should particularly be undertaken, although no such research has as yet been carried on. Only through research can the necessary basis of fact be found for any practical program to meet the problems of the changing American family.

FAMILY MORALS IN THE COURTS

MARGARET TAYLOR

IN MY early youth I read in Kingsley's *Water Babies* the story of the judge who grew so weary of having one policeman after another appear with the query "What shall be done with the drunken sailor so early in the morning?" and of replying to each, "Put him in the cooler 'till he gets sober so early in the morning"—so weary that at the end of the session he cast aside his wig and robe and went off to "cut some capers," with rather disastrous results. I fear I did not sufficiently sympathize with the unfortunate dispenser of so called justice.

But his task was light compared with that of the judge who day after day is faced with such questions as "What shall be done with this drunken husband who will not support his family? And this quarreling young couple who have broken up their home and sold their furniture? And these scores of men and women married in haste and repenting in haste? And the many little children who, through no fault of their own, are involved in domestic unhappiness?" The judge of the Court of Domestic Relations daily makes decisions involving the welfare of scores of individuals.

Three times within the last two years I have followed through approximately one hundred cases just as they came before the court and tabulated them according to the age of the parties, the economic conditions, and the alleged chief cause of the existing condition of discord. While there is not time, and the court does not have the machinery for a careful investigation of each case, the judge usually in his first half dozen questions uncovers important clues. Sometimes, however, the real cause of dissension is not quickly revealed.

At first I was impressed with the large number of cases in which drunkenness, habitual or periodic, was given as the

chief cause of cruelty and non-support. But, of course, back of the fact that a man gets drunk lies the reason why he drinks. The psychologists and sociologists supply one with many possible causes. From talks with many of the people most closely involved I have decided that in the majority of these cases the reason is the same as that given for the troubles that befell the bullfrog in May Irwin's famous song of other days, "'cause he hadn't nothin' else to do." At least nothing else that could take his mind off himself, his deficiencies—real or imaginary, his wife's shrewish temper or lack of appreciation, or his disgust with a scheme of things which had not given him a position of more importance. Many men who work with a fair degree of regularity and receive good wages are brought into court for non-support of their families. Others work only spasmodically and spend on drink all they earn. A few cases are men, usually of Nordic stock, who are ordinarily good husbands but who work at hard, monotonous—though sometimes very well paid—jobs, and go off at irregular intervals in truly volcanic style, getting gloriously drunk, smashing up the furniture, and terrorizing the family and neighbors. These, after sobering off in the Bridewell, come into court thoroughly subdued.

Next in number are those cases in which both parties were far too young when married. The wife a flapper still, though sometimes sadly down at the heel, and the husband more or less jaunty and sheikish, eye each other sometimes with open hostility, sometimes in merely bored fashion. "No, Judge, I don't want to live with him, but I haven't any work and I think he ought to support me." In most cases whatever romance was in the affair has long since evaporated. She still wants a meal ticket and he wants all his pay check

for himself. Or, worse still, he has no pay check, is living at the home of his parents and they must pay whatever is awarded to the wife. The parents on either side may be counted on to show antagonism to the "in-laws."

One can hardly expect permanence and happiness in the union of two reckless or foolish youngsters who have met in a public ball room or park and after the briefest possible courtship have skipped over into Indiana to be married by an obliging justice of the peace, but it may last long enough to bring one, two, or three babies into existence before the recreant husband is haled into court to answer the charge of non-support.

The young man who has had no intention of assuming family responsibilities, but has been condemned by a heartless judge to marry the young woman who is about to become the mother of his child, is brought in, often showing bitter resentment, to show cause why he should not provide for the wants of that child.

The number of cases in which other members of the family are responsible for the marital shipwreck is far too large. This cause is not the one usually given, but investigation brings it out. A jealous mother, who naturally has not read Freud nor seen "The Silver Cord," meddles in the affairs of the young couple; an older sister makes trouble between a loved brother and his wife; a father can see no excuse for anything short of perfection in his son-in-law.

Then there are the shipwrecks on the rocks of differences in race and religion. And here, too, is often found a family sinking individual differences and uniting in offensive and defensive alliance against the "in-laws" of alien tribe or creed.

Six days of the week they pass in review—young, mature, gray-haired; shabby, cheaply smart, well dressed; timid and fearful, blasé and indifferent, hard and defiant.

Little children are carried or led into

the court room to add strength to the plea. Some are underfed and thwarted little creatures, but most of them look fairly well physically. They come to the judge's desk with their parents, and the older ones listen with painful attention to the arguments, sometimes adding their testimony. One is scarcely surprised to learn that many of the young offenders who appear in the Juvenile Court, the Boys' Court and the Morals Court have been through this experience with their parents, and that the majority come from broken homes. None of the stories these children hear are exactly the thing a right minded behaviorist would prescribe, especially the frequently recurring account of the squandering upon the "other woman" of the money that should buy food and clothing for them.

I have watched with interest the work of three different judges in this court. All, I think, are rather above the average of municipal judges and possess remarkable patience and poise, but they differ in their handling of cases—especially in the factors they take into account as of first importance.

One judge tries, if there is the slightest nominal church connection, to make use of it to better conditions. Here is a record from my note book, dated April, 1926:

A Scandinavian couple. The wife is neat, rather pretty, more than a little anxious; the husband disheveled and shamefaced, just brought over from the jail. The Judge asks, "Well, Elga, what's the matter?" "Well, Judge, you know Chris is a good man; he's a very good man except when he gets drunk. Then he goes just crazy mad, and the only thing I can do to save myself and the children is to have him arrested. He's sober now, Judge, and all right, so I want you to let him come home." "But that won't do," says the Judge. "He's been here before; we can't have him smashing up the furniture, scaring the children to death, and

getting himself arrested every little while. I'd better send him to the house of correction for a month." "Please don't do that, Judge. He's a good man and a good father when he's sober." There follows some questioning as to why Chris gets drunk, how frequently this happens, and whether he thinks he could swear off. The Judge says, "I want to make sure of certain things. Elga, do you really love Chris and want to live with him, or shall I provide for separate maintenance for you and the children?" "Judge, I do love him and want to live with him." "Chris, do you love Elga and the children and want to live with them?" "Yes, Judge." "Chris, do you know you are in a fair way to lose your wife and children? They can't put up with your outbreaks indefinitely." The Judge thinks for a while, and then asks abruptly, "Do you go to church?" "Not often, my wife does." "To what church do you belong?" "Lutheran." "Do you know your pastor?" "Yes." "Is he a good fellow?" "Yes." "Well, I want you and your wife to go to him right away this morning. You are to sign the total abstinence pledge in his presence. Have him write to me and send me a copy of the pledge. Will you do it?" "Yes, Judge, and I think I can keep that pledge." "Very well; you are on probation. Report back here in sixty days and bring Elga along." To Elga: "How's that baby that was born last year?" Elga dimples and smiles, "Fine, Judge, he looks like his father." To the probation officer the Judge says, "Get the name and address of the pastor and get into touch with him at once."

In March, 1928, Chris and Elga were still living together and Chris had had only two relapses, both within the first year.

This is one of the few hopeful cases. In the greater number of them the best that can be hoped for is that the delinquent father can be forced to make some financial provision for his children, and

if cruel and abusive, be compelled to keep away from the home; that the delinquent mother, who comes to court much less frequently, mend her ways or give up her children.

The other two judges I have observed evidently long ago decided that nearly all the warring couples that appear before them should never have been married, and that certainly they had no right to bring children into the world, but that the children being here must have food, clothing, and shelter. They cannot go far beyond that. If the father's record shows that there is little likelihood of his making a weekly payment, it is better to send him to the workhouse for anywhere from one to eight months so that the family may be aided by the Charities. A man who has been in this court before or has a record from other courts meets with little sympathy. It is not unusual to find that a recreant husband has in his younger days been a ward of the Juvenile Court or a case in the Boys' Court. And so the vicious circle grows. The broken home makes young delinquents, and how can they be expected to know how to build better homes?

The observer is impressed with the fact that often petty troubles and minor frictions are more responsible than major difficulties. The childish mentality of these supposedly grown persons is continually in evidence. Professor Jastrow in a recently published article, "Who is Grown Up," said in speaking of the significance for the welfare of human relations of the arrested emotional age and the limitations of behavior that it imposes: "The tempers, obstinacies, fears, jealousies, spites, resentments, suspicions, distrusts, lapses, follies, cravings for notice, poses for importance, indiscretions, silly devotions, thriftless and mindless pleasures, encumber and entangle the human scene, sending the student of human behavior to a democratic combination of nursery, menagerie

and house of folly for their interpretation."

In the six days spent recently in court observation I am sure I saw illustrated everything catalogued by Jastrow. Once a young policeman who sat beside me watching the handling of a particularly unlovely case said, "Well, this whole business is a darn funny puzzle. What do you suppose is the answer?" It is a puzzle and I know of no one who is prepared to supply the complete solution on demand.

Can the church help give young people—all young people—the right slant on sex? Can it help them to know that in marriage a happy sex mating is natural and right, but that it takes something more to constitute a lasting bond? Can it help them to realize that successful marriages involve mutual responsibility, and that unless children can have a sound inheritance and reasonable prospect of a comfortable and peaceful environment, it is a crime to bring them into the world? If it can, we shall be well on the way to the solution of many other problems than that of relieving the overworked judge. The church has been successful only in part.

If the judge in the Court of Domestic Relations has a wearisome task, pity still more the judge in the Morals Court. He is justified in going out and hating himself and the so called human race out of existence once a day.

The number of young offenders in the Morals Court is large, and the cases are of the sort that cause one to experience physical and spiritual nausea. In one day's session sixteen boys seventeen and eighteen years of age appeared, as well as one sixteen years old. Eight of these had been taken in the house of a Negro prostitute, the others in rooms of white prostitutes. The handling of these cases seems to me wholly inadequate. Though the boys are Boys' Court age, seventeen to twenty-one, such cases are not referred to

it. If it is the first time a boy has been arrested the judge may "talk to him," usually on request of the assistant state's attorney, and let him go. The talk is brief and stresses the dangers of venereal disease. Or the boy may be fined "a dollar and a dollar costs." There is no system of probation for this type of case, and no check on subsequent activities unless the boy again comes into court.

Last year there were arrested in the city of Chicago nearly 15,000 boys from sixteen to twenty-one years of age, and more than four times that number of boys from sixteen to twenty-five years of age. It is reasonable to suppose that in each case there was a time when intelligent treatment might have made the boy an asset to his community, or permanent commitment prevented his becoming a menace.

Girl offenders under eighteen frequently lie about their ages, as they do not wish to be sent to the Juvenile Court. This means that they are taken to the police station, subjected to physical examination and taken then to the "bull pen" of the Morals Court. The trial is before a room full of curious or morbid spectators, mostly men. If the girl is a repeater she is likely to be greeted with, "Back again. You were in last month," or "Well, Violet, you haven't been here for quite a while." The repeater gets a brief hearing and no sympathy. The girl offender, if venereally diseased, is sent to Lawndale for treatment. If not infected, she is fined or discharged, or sent home to some other city. If she is placed on probation, it is of the flimsiest sort for there is no investigation beforehand and the chance of locating her afterward is slight. In 1926, 6,183 girls between the ages of sixteen and twenty-five were arrested. Of this number, 1,326 were between sixteen and twenty years of age.

Surely the socializing methods and procedure of Juvenile Courts should, wherever possible, be extended to these older

boys and girls. One is set to speculating on the needs of boys and girls who do not get into any court but who are unadjusted and need supervision which they are not getting.

In the Morals Court are tried those news dealers who are arrested for selling objectionable magazines. I followed through several months the case of thirty-three magazine dealers, who pooled their interests and, backed by the publishers, put up a fight which resulted in securing six continuances, waiving a jury trial, reconsidering and demanding a jury trial, and getting another continuance.

The continuances were secured on varied pretexts: inability of the principal defendant to be present, absence of the chief attorney for the defence, necessity of getting the text of the decision in the American Mercury case in Massachusetts. The chief attorney was most unfortunate (!) in being scheduled to appear in some other court, before a judge who would *not* wait, on the dates set for this case.

It was interesting to observe the reactions of these dealers on court days. They must be there when court sat at ten o'clock and the case was never called until nearly noon. The disgust of these respectable gentlemen at having to sit all that time among moral lepers was unconcealed. They were willing to help make moral delinquents but did not care to have the finished product on display in their sight. To escape the unpleasant contact some came up and sat in the jury box with probation officers and privileged visitors.

One, after looking me over, asked, "Are you here for the magazine case?" "I am." "What do you want to mess around in that for?" "Because I am interested. I think some one ought to be, don't you?" "Have you any boys?" I assured him that I had been helping to bring up boys for thirty years, but he merely grunted

and repeated, "Well, I don't see why you want to mess around in this case. Let the police women do it." The entrance of the judge stopped the conversation which I would gladly have continued for I found the gentleman's reasoning processes as remarkable as the average woman's is supposed to be.

At last when on no pretext could another continuance be secured the case came to trial. Two days were consumed in securing a jury. When the evidence was produced conviction was prompt and the maximum penalty of \$100.00 fine given each offender. But in the meantime during all these months of delay the objectionable publications had been on sale.

Nowadays few of us believe that people can be made moral by acts of legislation, but we do still have to legislate against corrupting influences. However, the laws are of no effect unless backed by a sane and well informed public opinion.

We are, to be sure, giving more attention to the training of the emotional life, and attempting to socialize personal desires, but we surely have not as yet done much for the types of young men and women who find their way into the Morals Court. We cannot escape responsibility by assuring ourselves that many of them are of low mentality and not much could be done for them anyway. If an individual is not of high grade mentally there is all the more reason for discovering and developing whatever capacity for decent achievement he does possess.

Can the church help this along? Can it show a more intelligent and less emotional interest in those whose heredity or environment, or both, make it difficult for them to develop a high standard of personal morality? Can it do a bit less moralizing and considerable more constructive work? In the words of my friend the policeman, "What do you suppose is the answer?"

FREEDOM CHALLENGES THE CHURCHES

ERNEST R. GROVES

THE sound of tradition snapping is being heard even within the dormant churches. Like the ice-coated shrubbery in winter, social codes are overloaded with the weight of a new freedom and are breaking. To shy away from the facts is cowardly. To bewail the change and conceal the evils of yesterday is dishonest. The past offers no refuge toward which we should turn. An unwillingness to recognize the immediate crisis and to assist with understanding and guidance the youth that are facing new conditions is on the part of the churches moral treason. Sex is in the foreground. It has long been a troublesome problem, and the church in the past has tried every policy with reference to it except frankness and appreciation. The morbid cast that for so long has been spread about sex has been shattered, and what we call the new freedom has forced sex out into the daylight and insisted that it be taken seriously.

Sex, once securely covered by the conspiracy of silence, has broken from its concealment and its appeal in one form or another seems omnipresent. To the new order individuals react in characteristic fashion, revealing the sex situation of the time when their attitude was set. In consequence sex appears the center of moral confusion. As they notice what seems to them the slipping of the old code, some appear panic-stricken at the crumbling of what they had always supposed was morally secure; others deny, in order to side-step trouble, that anything new is happening; while a few, with malicious or selfish intent, exult at the dissolving, as they suppose, of all restraint.

In the transition the soundness of society is being maintained by those who both see and think, who neither shrink from facts nor respond with hysterical

exaggeration to the new conditions that prevail. It is well for those who cannot be persuaded that humanity is entering moral bankruptcy, or that the time has at last arrived when some ingenious invention in matrimonial relationship promises complete solution of every form of sex difficulty, to attempt to understand just what has happened and why.

The history of human marriage in some ways suggests the strata that to the geologist are so definitely marked on the surface of the earth. From this point of view what we call a transition is a reconstruction upon a new level of the human interests and values that have ever gathered about sex and marriage. On the lowest matrimonial level we find sex tied to property rights. The woman is merely an indispensable medium by which man obtains his sex satisfactions. She is bought or stolen as if she were cattle, and her status is primarily that of property. Sex signified a masculine right, and society through marriage provides regulations that govern and protect the male in his possessions.

On a higher level we find society primarily trying to regulate sex because of its social dangers. Here a marriage attempts to stabilize the union of male and female, and to protect society from the menace of unrestrained and irresponsible sex behavior. The instrument of control is largely fear. The code is built upon a fear basis. Since the woman through pregnancy becomes the means by which the illicit behavior is given evidence, upon her especially is turned social pressure. She must be guarded and trained to protect herself from within, because if her social standing is ruined or she is ostracized, her family will be disgraced and her career spoiled. The risk of illegitimacy was so consequential that the coer-

cions relied upon for her safety became excessive, and the fear code, with the antibalancing that should be expected, generated an intensity that forced sex under cover, hampering both men and women in their effort to achieve whole-some sex experience.

With the development of an efficient, although not absolutely safe, contraception the fundamental motive of the fear code is being shaken, and to many the necessity of constraint seemed banished. This occurred at a time when, for various reasons, woman's sex life had been elevated to a point where it could be recognized as legitimate in the way that man's for so long had been considered. The new demands and opportunities thus issued, in the thinking of many and the acting of some, in a freedom in which the right of sex expression was for both the man and the woman the cornerstone of the new attitude.

There is, however, another level of matrimonial control which is based upon affection. The lifting of the marriage relationship to the conditions of affection does not remove constraint, but merely changes its form. Affection makes demands, and with a force that shows from what depths of human nature it comes forth. The transition of which we hear so much and which is attended with so much confusion is coming from this movement to bring matrimonial experience more completely up to the level of affection. It is evident that this new set of matrimonial values is of a higher quality than those produced by the property or the fear code, and necessarily the testing of the personality of men and women is more severe than in the earlier stages of marital relationship. The proportion of failure, at least for a time, until human nature becomes better prepared to meet the new conditions, must increase. But nothing else ever can be expected when standards are lifted.

Society has reached a stage where people do not often marry for economic ad-

vantage, and we are coming rapidly to the point where many refuse to marry as a means of obtaining sex experience. The new motive upon which marriage must more universally depend for its attraction must be affection. It would be false to assume that affection has been absent from marriage on the levels of earlier codes, but it is true that only recently have we begun to construct a code of restraint on the basis of affection. It is the type of constraint and the spirit of regulation that produces what is new.

One of the difficulties which now threaten to make the transition to higher standards a menace and a source of suffering and disappointment to some is the fact that with the removal of the fear code an opportunity is provided for the separation of sex from the new constraint, so that sex experience is sought for itself and is not incorporated at all in intimacy based upon affection. The property and the fear codes forced sex, at least as far as the woman was concerned, to remain within the matrimonial relationship. Now the fact of contraception and the liberal attitude of many allow sex to be sought consciously for itself by those who insist that since the relationship carries no social responsibility and does not bring children, it is purely a private matter.

Those who are familiar with the history of the family from primitive days onward are not deceived in thinking that this separation of sex from affection is something entirely new. We have in the past had sex devoid of affection both within and without matrimony. Outside of marriage it has been increasingly frowned upon, and within marriage has more and more been recognized as a misfortune. From its very beginning Christianity denounced sex when sought as pleasure independent of marriage. By implication it taught the ideal relationship required the union of sex and affection in a monogamous marriage, and the even-

tual coming of the code of affection was the inevitable influence of such teaching.

The long, but persistent, attack upon prostitution began during the last period to draw more success. The enormity of the moral offense of exploiting men and women by commercializing sex appeal began to appear with a clearness that allows but one outcome. The ancient evil, as it has been maintained in centuries past, is rapidly drawing toward its end, and although long tolerated as a social practice, it is at last thrown out of what the sociologist calls the *culture*, where for so long it has been well entrenched.

So great a social advance could not come without moral strain. These minor regressions result not only from this magnificent moving forward of social standards, but also because of the fact that at the same time women came to share in the spirit of a prevailing philosophy of self-expression and also began to admit frankly to themselves that physical sex to the female as to the male brings strong and pleasurable impulses than can be easily detached from affection and made to serve as substitutes for the profounder needs of human nature.

There is, however, no ground for becoming on account of this seeking of pleasure on the sex level morally panic stricken. The dissolving of the fear code must strikingly reveal the attractiveness of love which was partly submerged when conduct was largely dominated by a fear code which forced into marriage persons who sought only the pleasures of physical sex.

As we enter this period of crisis caused by the transition in the regulating code, what should be the policy of our moral leadership? The futility of mere denunciation is clear. The uselessness of invective is so apparent that those who practice it are open to the suspicion of attempting to conceal their lack of capacity for the task of moral guidance. The only response they can obtain is from those already thoroughly committed to former

tradition, who because of the stirring of emotion are all the more ill prepared to deal wisely with the problems thrust upon them as parents. Moreover, sensational attacks by their exaggeration and morbid suggestion become in no small measure stimulants to unwholesome curiosity, and those guilty of such moral malpractice are seldom so ignorant as not to know the nature of the appeal they make and the mischief they run risk of producing. A moral program, to be effective, must be constructive.

He who has no help to contribute can at least abstain from muddling things by reckless words.

It is certainly no time to surrender. Any effort to label experimental sex relations with the marks of genuine marriage means confusing the issues and effacing the distinction between seeking sex for sex's sake and marrying for affection. Those who choose the detour know full well that they have left the matrimonial highway, and they can be argued into believing that they are on the proper road toward marriage happiness only by taking from them their native sense of direction and values. Neither law nor social sanction, even if experimental marriage were popularized, can ever make a substitute appear the same substance as affection to those who are honest enough to face squarely their desires.

The new freedom is a direct and unequivocal challenge to the churches. It can only be met by recognizing the necessity of clearing the way for the triumph of affection as the motive of marriage. Accomplishments can only come from recognizing the influences that undermine affection, and the resources in the hands of moral leaders for its conservation.

First of all, there is need of building up right ideas about life. Marriage does not stand as a thing apart. It is of the very substance of the everyday thinking and feeling of people. If luxury and false values flourish, successful marriage

is to that extent more hard. Modern Christianity is finding as much difficulty in mastering modern civilization as did primitive Christianity in its struggle with Roman civilization.

There is no advantage, however, in concealing the source from which the vexing influences flow that are making marriage difficult. If the meaning of life is lost, the values of human experience perverted, marriage suffers immediately and supremely. Matrimony that tries to keep to the highest level, affection, becomes more sensible to the evils of materialism than did the union of men and women who were dominated in their relationship by the former code of fear. Marriage experience provides an accurate clinical thermometer by which we can test the health of prevailing culture. Thus in matrimony the church sees reflected a trustworthy statement of its success as a moral and religious force.

The new freedom also challenges the church to treat more wisely and with more success the problem of sex. There is no end of criticism in religious circles of bad sex behavior, but little, indeed, is done to provide for the growing youth the knowledge he desperately needs if he is safely to meet his ordeal.

The prevailing habit of making no serious effort to instruct or even to encourage the instruction of youth along lines of sex is without doubt a revelation of the strength in the past of the fear code which kept sex in darkness except when because of evil expression it was dragged forward to receive public criticism. Religion all too often has leaned either to the extreme of sensationalism with its morbid suggestion on the one side, or asceticism on the other. In the past our youth accepted as a matter of course this concealment of sex which was in full accord with the general spirit of the time. That condition has passed, and unless moral leadership can deal more constructively with sex, it cannot hope to

influence youth in the meeting of their present problems.

Our moral leaders also need more commonly to recognize the serious need of instruction in preparation for marriage and for parenthood. These experiences, like the other activities of life, need the advantage of information that will make it easier for those who enter matrimony to prosper in their relationship.

The material which science has already gathered regarding the task of the parent is proving immensely valuable to those who have the good sense to make use of it. We have less knowledge of normal marriage, since most of the facts that have been gathered have come out of family disorganization. But we are by no means destitute, and it is an encouraging fact that even the youth of our universities are beginning to demand that they be given instruction about matters in which they are supremely interested and of which they have the wit to recognize they are dangerously ignorant. If those who are favored in their opportunities for training express eagerness for assistance in planning the most important part of their future life, is there not all the more need of bringing close to the attention of other youth the need of starting matrimony with some understanding of what it involves?

Here and there in our churches we have classes that are definitely organized to prepare for matrimony and parenthood. Instruction of this sort is the backfire that most effectively will stop the spread of reckless passion. Where there is genuine desire to assist youth in finding the way to substantial happiness in marriage, pre-marriage and pre-parenthood education are bound to be given emphasis, since here as elsewhere knowledge proves in the long run our most effective ally in attack upon evils.

These three levels upon which matrimonial codes have been built do not show the distinct spacing that we usually find in geological formation. In spite of over-

lapping their distinctness can be traced in the evolution of the family. It would be a great error to assume that the last, with its deeper anchorage in human nature, is lacking in the resources of restraint. No control is so effective as that of love. No relationship is more imperial in its demands, for its very excellency makes it intolerant of looseness and

base choices. This is the teaching of Christianity in its interpretation of the power of love. Love within matrimony is equally supreme. The code it is sure to produce as the controlling ideals of the great majority of married people will be more just and more flexible, but in no degree less effectual than the inferior codes of the past.

"IF ANYONE CAN SHOW JUST CAUSE"

MILES H. KRUMBINE

"**I** NTO this holy estate this Man and this Woman come now to be united. If anyone, therefore, can show just cause why they may not be lawfully joined together, let him now speak, or else forever hold his peace."

After I have spoken those words in the wedding ceremony, I always pause. It is a purely polite pause, for I do not really expect anybody to stand up and show "just cause" why the people that I am about to unite in marriage may not be lawfully joined together. In fourteen years' experience as a minister no one has ever shown "just cause". Of the hundreds of marriages I have performed, not a single one has been interrupted by anyone who cared to show "just cause". Invariably I have proceeded putting the question to the groom and the bride. Invariably I have wound up by pronouncing them man and wife.

There have been times when any number of people could, and perhaps should, have spoken out. There have been times when I, myself, have felt like objecting. Did I not know that the young people that I was about to marry were bringing to the enterprise of matrimony notable disabilities? Did I not know that, the courtesies of the occasion aside, with all their pleasant innuendoes and delightful felicitations, these young people were wholly unfit for the high task about to be undertaken? Many a time I have felt like

objecting, but, of course, I never have given way to that feeling.

Not that I have ever married anybody whom I knew to be biologically unfit. The laws of the various states are gradually seeing to the physical fitness of people for matrimony. The license that the young man and the young woman bring to me now, which authorizes me to join them in wedlock, carries on the face of it a definite statement as to their physical qualifications for marriage. The problem of marriage, however, is not a question of social hygiene. The American home is not going to pieces on the rocks of biological disaster. It is the glaring moral inability for the business of matrimony that impresses me. It is because of a fatal lack of discipline of the will, so noticeable in the romantic youngsters that rush upon life as though it were a picnic or a holiday, that I have been prompted more than once to show "just cause".

I

It is at this point that any consideration of the changing of the standard of marriage must begin, for, if our standard of marriage is changing, it is because the attitude toward life of the individuals entering upon marriage has changed. The very first element that one may notice in modern life is the ignorance of the place of will in the conduct of life that prevails everywhere. When Wells left us a few

years ago, he condensed his impression of the American scene in a statement that is not too complimentary. Said he, "We are living in an age of frivolity."

Life must furnish us incentive for gaiety. The assumption on which we consistently act is that we do what we do because we "get a kick out of it". It is not strange then that that assumption seems to be applied to wedded life. Like so many flies held fast by the sweet stickiness of the paper that seemed so delicious, we are attached to a sentimental ideal of love that makes out of marriage sticky fly-paper, except that, unlike the flies, we are not permanently held by it. This is a conception of love that we inherit from the romantic moonshine put forth by Rousseau. Rousseau himself is the best demonstration of the futility of his own ideas when he tells us how sweetly overcome he was by a beautiful sense of moral well being just after he deposited his seventh illegitimate child on the steps of a foundling asylum.

Romantic love! It is a sort of love that is not the fulfilling of the law but a substitute for it. It is a sort of love that is a guarantee of disaster to the monogamous ideal of life. A precocious young novelist professes quite frankly that he is trying to make his women have the "courage of their emotions", as though any of us needed the help of his gifted pen to give us that sort of courage. It is emotional excitement, sentimental ecstasy that we are after. That obsession has created a pathetic moral inability for marriage. But—"What price ecstasy?"

The most immediate and direct road to ecstasy is by way of the instincts. As we live by instinct, we achieve the thrill that seems so important, especially in early life. War thrills because it ministers to the instinct of pugnacity. Gain thrills because it ministers to the acquisitive instinct. In like manner, we assume that marriage must give us an ecstatic thrill by its power to minister to the sex in-

stinct. Ecstasy that follows the gratification of instinct is notoriously short lived. Disillusionment and despair soon set in. A great emptiness follows every act of self gratification. The great and permanent emotions of ecstasy follow the path of our persistent loyalties, but loyalty implies the exercise of will, determination, renunciation. For this we seem incapable.

II

There is a much more practical reason why our standard of marriage is changing. It is to be found in the trend of American life generally. "Civilization" with us is summed up in one word, "emancipation". During the Colonial days we struggled for freedom from the menacing hostility of soil and Red Man on the one hand and from an unnecessary foreign ruler on the other. Then followed one long effort to free ourselves from the sense of intimidation the vastness of an unpopulated continent laid on us. Even the black slave benefited by our passion for emancipation. Today we are economically and politically free. We are emancipated from wilderness and wildman; from poverty and fear. With our emancipation our real problem has come upon us.

While the struggle was on, we had to keep ourselves disciplined for it. A great deal has been made of the integrity of the early Pilgrim community. From 1662 to 1691 the population of this original community ran way up into the thousands, and yet there were only six divorces and very few cases of immoral conduct whatsoever. Delinquency was swiftly and severely punished. Loose conduct was reduced to a minimum. But what else could that early community do? To tolerate the slightest laxity in moral conduct would have been to invite economic disaster. The social necessity of the occasion counseled rectitude and integrity. In a lesser degree the same motive, economic necessity, laid on us a certain discipline

throughout our history. Today few of us live under any such compulsion. We have arrived at the point where whatever discipline we will have will be self inflicted. Have we the moral will power in this day of emancipation to hold ourselves true and steadfast to the basic institution of our national life—the home?

Most emancipated peoples proceed forthwith to attack the institutions that were identified with the well being of the old order. In Russia, for instance, the present regime lost no time on coming into power to smash the political and economic institutions of the old order. In that country the political institutions especially were the foundation of social life. In America we have never had a serious attack on our political institutions and probably never will. The reason is not far to seek. American life does not rest upon political institutions as its foundation. We manage to get along quite well with indifferent political leadership. The quality of manhood and womanhood that operates our political institutions does not seem to make much difference in the order of our social life, except in a minor way. The basic institution of our life is the home. Is our way of showing the psychology of the emancipated by proceeding to smash that basic institution? This is at least worth thoughtful consideration.

III

Moreover, curiously enough the very precocity of our economic achievement has put obstacles in the way of the progress of our moral life. Economic achievement has won for woman a freedom she never had before. She finds herself able to be exceedingly well off in an economic way and thereby to maintain her own independence. She need not yield lightly to the epithet "the weaker sex" for she has abundantly demonstrated her strength in the field in which man's superiority is chiefly manifest, economic achievement.

She is not to be trifled with, in marriage or out of it. What man of the middle class with a moderate income will propose to a woman whose income is as great as his, if not greater? If he does propose and is accepted, he faces a distinctly different situation from the situation faced by his father or grandfather.

Man notoriously seeks in marriage the gratification of his acquisitive instinct. His sense of possession, of ownership, is flattered by the taking on of a wife. He exercises a lordship that to him is mighty pleasing. Hitherto whatever resentment may have fretted the woman had to be suppressed. Not so today. The lordship that he exercises today must be cleanly just and benevolent, indeed, must be no lordship at all in the old sense, or the man of the house will find a rebellion on his hands.

Modern marriage, plainly, is a compact entered upon by equals. It is no longer a concession that a superior male makes to a needy female. The canons of current morality, however, will still rest on the assumption that man is superior to woman. The "unwritten law", for instance, implies that a man whose home has been violated has been deprived of that which is his possession. He is justified in shooting the man who violates his home because it is right to shoot a burglar. Until very recently, if not today, certain states maintained on their statute books a law which gave the husband the right to dispose of his children without the wife's knowledge or consent. This law goes back to the time of Charles II, the most degenerate time in Anglo Saxon history. We have not yet worked out a morality among equals. Meanwhile, the female strong are taking their own way to achieve their "rights."

IV

It has become the fashion to speak of the current fermentation as a high minded revolution in the interests of a saner and sounder basis for marriage. What we

are experiencing is a rebellion, but it is in no sense a revolution. It seems more like a rebellion in the interests of self gratification than a revolution in the interests of social well being. In the words of a great Frenchman, "We are following the delicious incline of our inner impulses," and taking for granted that that incline will land us on the heights of glory. The very prevalence of the slogans "self expression" and "living one's life" raises serious doubts about any consciously conceived intention in the direction of social integrity active in the present fermentation. A rebel psychology, of course, is hardly a fit mental attitude to bring to the high task of social reconstruction.

Back of the rebellion lies a shifting attitude toward sex. It is simply a fact that we have experienced a radical change in our conception of sex. Few people today look upon sex as evil in itself, nor should they. The instinctive life of man is not the seat of iniquity. It is in no sense true that the sex instinct is an evidence of man's degeneracy.

"No constructive discussion of the ethics of sex is possible which does not start off by unreservedly repudiating the notion that there is something inherently evil in the sexual instinct itself. To begin with, it is essentially un-Christian. That is to say, it is wholly foreign to the traditional Jewish attitude expressed in the Old Testament and implied in the teaching of Christ. The idea that matter—and, therefore, the body and all connected with it—is evil, is one that began shortly before the Christian era to invade the Roman Empire from the East. Even in the New Testament it is possible to find a text or two in which its influence may be suspected. In its extreme expressions, by the Gnostic and the Manichee, the Church fought hard against this tendency; nevertheless, the belief that the instinct of sex is somehow in itself evil percolated into Catholic Christianity. The Reformation was a step towards the repudiation of this

idea; and it is much to the credit of the Jesuits that they endeavored to temper some of its worst manifestations within the Latin Church.

"The time has come for a repudiation more complete and more emphatic. The body and its instincts are in themselves good—though capable of infinite perversion in the direction of evil. Men and women should be no more ashamed of the instinct of sex than of the instinct of hunger." (Streeter, *Adventure*.)

It may well be that the apparent interest in the pornographic novel is partly due to the fact that hitherto sex has been spoken of with bated breath. Had the home, the church, and the school treated it in a natural way, there would probably not be nearly as much snooping interest in sex now. To set up some kind of adequate program of instruction in the fact and function of the sex instinct may well become the very redemption of our age from its guilty interest in the salacious. A change in our attitude toward sex is undoubtedly the first step in this process. This, in turn, will have its due influence as a stabilizing agent on marriage. Meanwhile, one feels that Streeter is absolutely right when he says: "The woman who prides herself on complete absence of sex feeling is not a saint, but an invalid; and no less an invalid is the man who mistakes uncontrolled impulse for exceptional virility."

V

It is really the monogamous ideal of life that is under fire, as Count Keyserling pointed out. Can that ideal be held up as worth man's achievement and will it withstand the forces that are in array against it?

"Most emphatically Christ taught that monogamy is the ideal, and that a divorce is a moral calamity. Moses, He said, had sanctioned divorce on account of the hardness of men's hearts. But I see no reason for believing that He held that Moses did wrong in thus taking into account the

facts of human nature." Divorce is "a moral calamity." It spells the breakdown of marriage, and as such is the one effective thrust at the monogamous ideal. And divorce is on the increase in America. With one marriage in seven ending in the divorce courts and many more marriages being maintained only because there still attaches in the minds of the married persons a social stigma to divorce, we are face to face with stern encouragement to some straight and vigorous thinking.

Even so, there are many people who, though they believe in and practice divorce, do not at the same time advocate it. They look upon divorce as an evil, though perhaps as a necessary evil. Just as the hospital is a place to be dreaded and yet one to be accepted when only surgery will save life, so the divorce court is a place to be avoided and yet accepted as an instrument of moral surgery. Divorce is an irreparable disaster just as is the amputation of a limb; but by the same token it need not necessarily destroy marriage and the monogamous ideal.

Looked at historically, monogamy has outlived all other methods practiced by the race for the fulfillment of its own destiny. Until a more convincing method is proposed, we shall have to go on insisting that men and women make the necessary sacrifice to achieve the monogamous ideal. Here again religious education has its part to play. It will serve our age best when it faces very frankly the fact that the worthy institutions of our common life will be maintained only by sacrificial living. The element of renunciation is always a primary requisite to successful participation in social enterprises. It is no less necessary to successful marriage than it is to business, patriotism or any social enterprise. Renunciation is not the same as repression. Repression is harmful—of

that psychology today seems certain—but it is harmful only when practiced unwillingly. When practiced with a will and with a measure of enthusiasm, it becomes not a negative force but a positive affirmation of life. It becomes, in short, a process by which we erect a hierarchy of virtues that go to make up the abundant life that Jesus proclaimed.

VI

Marriage is an opportunity and not a problem; it is a discipline and not a punishment; it is in the interests of the individual and not against him. Moreover, marriage serves not only a biologic but a spiritual function. Man's capacity for fellowship, which is a biologic fact, as Trotter has pointed out, finds its earliest opportunity, discipline, and satisfaction in marriage. It then reaches out through the state and through business to the great ideal of brotherliness encompassing all mankind. It is the first play in the game of life. That it implies rules that must be obeyed is only to say that all games require rules for their successful prosecution. Moreover, it is not good sportsmanship to insist on a change of the rules after the game has started.

Contrary to the impression that one gets from so much modern literature, youth does not object to rules provided they are self inflicted. Youth rebels against tradition only until it sees its wisdom, and then adopts it, not because it is tradition, but as its own wisdom. If the monogamous ideal is a minimum necessity to human well being and youth comes to understand that the Christian conception of marriage is the most adequate hypothesis yet developed historically for the maintenance of that ideal, youth will undoubtedly yield to that hypothesis and practice it. This, again, is the task, partly at least, of education.

TRAINING FOR A BETTER RACE

VICTOR EDWARD MARRIOTT

"FOR want of a better name, we called it Bible Study," said the headmaster of a private coeducational school, in commenting on the inception of a course which has now become an important feature of the school. A course that introduces a study of "Androcles and the Lion," the New Testament, the life history of a frog, the Mendelian law, and the customs of courtship and marriage, will be quite shocking to those who believe in a well blocked out curriculum.

But those who have doubts about our lesson learning type of education and who think that there are many things in heaven and earth not dreamed of in the reigning philosophy of pedagogues will perhaps find much of interest in the hodge podge course which this article will attempt to describe. This "Bible Study" class is an assemblage of all the things mentioned above and a great deal more, but it is not just a hodge podge; it has a very definite purpose—to help young people come to an understanding of themselves and the race and to arrive at a full, rounded development of character.

The evolution of the "Bible Study" course was somewhat after this fashion: The headmaster of the school was casting about for something corresponding to a college orientation course, to give to his high school seniors. The seniors were helping him run the school and were meeting with him an hour a week to consider school standards. In these discussions, which were very frank and open, they soon ran into sex problems. Human relations, marriage and divorce, and other such questions came in for consideration. Many of these related to Christian standards and a desire arose to know more about the teachings of Christ in the light of today.

About this time, the Scopes trial oc-

curred, and some of the girls in the junior class came with a whole sheaf of questions in regard to science and religion. They urged him to form a class in the school where questions about science and religion could be discussed in unhampered fashion. So the Bible class was organized which met once a week. They started with the question, "Can you believe in the Bible and evolution at the same time?" This led to a scientific study of the Bible in which the whole group became intensely interested. In fact, there was so much talk about it on the campus that the sophomore girls asked to have a similar class.

The result was, that the next fall four such classes were formed, a class each for the boys and girls in both the sophomore and junior years. In addition there were two classes for seniors which carried forward something of the same discussion. This course revealed to the headmaster a pathetic lack of knowledge of the Bible, of the Christian religion, and of most of the fundamental problems of life. It confirmed his belief that there was need of some approach to life adjustments.

A very important factor in every school is the physical education work. "Heaven favored me in my choice of a physical director," said the headmaster. "He was interested also in helping young people to better life adjustments and we found that we could correlate our work to very great advantage." So the Bible study courses and the physical education program were directed toward the same ends.

To call this instruction which the headmaster and the physical director are attempting a "course" is really applying a misnomer. It is more in the nature of a clinic, if that term could be stripped of some of its pathological connotations. The

main idea is to help young people in their problems of living so that they may be able to make the best and most complete adjustment possible. For this reason, an earnest attempt is made to suit the discussion to the particular needs of the group.

Very careful inquiry is made in regard to the experiences and attitudes of the ninth graders before they enter Bible study. Even then it is difficult at times to discover the right point of contact, as there is such a great variation in the different classes as well as in the individuals.

For example, the headmaster found that in the case of the present class of sophomore girls there was quite a different attitude from that of former classes. They were distinctly "off" on the sex question. Some had received "sex instruction" in a straight biological fashion in another school and their reaction was, "We never want to hear any more about it." This was not the attitude of the boys who had had the same training, and the headmaster was convinced that in some way the attitude of this group of girls was not right, so he continued to work on it. But for two months he was baffled. There was a decided lack of interest and some asked to be excused from the course.

The headmaster has this entry under date of December 2nd in his class diary: "Lectured to class instead of giving test. Determined to find out the peculiar bent of these girls. Spoke to the class after this fashion—'You need an understanding of sex for meeting the great problems of life. It is evident that you girls do not have such an understanding, for I happen to know that you are repeating among yourselves questionable and suggestive stories. What do you think? Has the world been unfair to women?'"

Interest started at once. Most of the group felt very strongly that woman was placed in a very inferior position and obliged to carry an unduly heavy and humiliating burden for the sake of the

race. With this new impulse of interest they were off at once on a long trail of discovery, following the story of woman and her development through the ages.

In addition to the historical study of woman, the class has run through a bewildering array of subjects during the remainder of the year. The biological reason for the prolongation of childhood, the problem of inbreeding such as existed among the Incas and the Pharaohs of Egypt, eugenics, natural selection, sexual selection, a rabbit birth, and a study of embryology were some of the topics considered. In their newly awakened interest they fairly ate up the material supplied them and pushed on the instructor to open up more and more fields for investigation.

An interesting development in this class gives a further illustration of the effort to suit individual needs. Later in the year, the class was divided into what the headmaster called his B. A. group and his B. S. group. The B. S.'s. were the girls who had a very strong scientific interest, even greater than that of the boys. They were ready to take the watch apart and examine all its works. The B. A.'s. did not want to take the watch apart at this time; they felt that it ruined the beauty and poetry of it and they were afraid they might never get it put together again. So the teacher divided the class into the two groups and suited the instruction to the demands or needs of the group. Those with the strong scientific interest akin to a medical student went on to discuss the instinctive urge in animals, the rutting season and its survival value, why animals fight, and problems connected with child bearing.

The B. A. group studied Shaw's *Saint Joan*, Alan Seeger's poems, the Bible, and particularly the Psalms, to get more of the inner beauty and meaning that enshrouds the physical facts of mating.

This material was not mutually exclusive for much of the scientific fact was woven into the literary and poetic study

and much of the latter material was given to the B. S. group. It was more a matter of emphasis in suiting the presentation to the different types of temperament represented in the class.

The sex instruction given in this school differs in several important respects from that presented in many modern schools. The idea of giving sex training to young boys and girls is very new. It has had to fight its way against deep prejudice and has of necessity been experimental in nature. Some who have been experimenting along this line believe that sex instruction can be given in a straight biological course and done once for all. "It cannot be done once for all," says the school we have been describing. "You must teach it over each year in the early adolescent period, but you must teach it from a different angle each year and on an increasingly broader plane."

On the basis of several years' experience, this school would indicate certain broad differentiations in the different years. In the ninth grade the approach is more physiological. The sex instruction, however, is given with its social and spiritual values. In the tenth grade the discussion is kept more on the religious basis. The New Testament and a large amount of history is used to keep the class from becoming too introspective or morbid. Certain evils such as masturbation and prostitution are dealt with.

By the time the group reaches the junior year, it is possible to study the larger problems of social behavior. Illustrations are drawn from that great mine of information, Sumner's *Folkways*. The varying aspect of standards at different stages of history and in different countries at the present time is noted and illustrated. The customs of indiscriminate mingling of sexes at the baths in Japan, the nudity of sun cult followers in Germany, and certain French customs are referred to. Whether such customs would be right in America, whether there is such

a thing as absolute right or wrong, and whether custom is a proper guide—all these questions come up for discussion.

Since the seniors are invited to share in the management of the school, the discussions with them take on a more personal and practical aspect. The consideration of school problems leads to self criticism and opens up many avenues of discussion. Responsibility and seniority adds a new touch of seriousness. Then, too, the approaching college course, to which many of this group are looking forward, casts its shadow before and in the second half of the year discussion turns very much toward the problems of college and university life.

The second distinguishing mark of this type of sex education is that the attempt is made always to give the facts with their spiritual interpretation. This is of particular interest to religious educators, for it indicates that religion has its part to play in the full adjustment of the individual. When educators come to recognize that it is a symmetrical development of character which is desired and not the development of certain traits, they will see that a purely scientific teaching of sex is not sufficient.

The bare facts of sex cannot be set off by themselves; they must be seen in relation to other aspects of life and suffused with something of the glory and romance with which men have always endowed them, or else there will develop a distorted and one sided view of life. The emphasis on the spiritual setting of sex knowledge is one of the most important contributions of this school. That it is recognized as a contribution is shown by the fact that the headmaster was asked to conduct the forum on sex education at the Locarno Conference on Education held last summer.

The fundamental principle upon which the whole educational policy of this school is based, is the *unitary conception of character*. Character development is the pri-

mary object of the school, but there are no courses in character building. Their aim is to develop character in every class. The Bible study classes deal with some of the most fundamental life adjustments, but they deal with these adjustments not in isolation but in relation to all that goes on in the school, and the whole life of the school carries out and reinforces the teaching of these classes. For example, the attempt is made to keep the school as much like a big family as possible. Every morning there is an assembly of the whole school from primary to senior high, in which all have a share. Each grade or class tries to bring to this assembly its best contributions, and every one, from the youngest to the oldest, has a respectful hearing.

The parents take an active part in the life of the school, buying bonds to aid in financing it, sitting in council to decide general policies, joining with the children in socials and dances. The mothers take turns in serving the noon meals and thus have some intimate touch with the boys and girls in the midst of their school life and add another touch of hominess.

Very great attention is given to the social life. The effort is made to make it creative and not merely passive enjoyment. Not too much emphasis is placed upon dancing. Other diversions are interspersed, so that interests other than sex appeal are brought to the fore.

How about the results? What character tests have been made to see whether results are good or bad? The test applied in this school is the test recommended in the New Testament. "By their fruits ye shall know them." In the first place, attention is called to the fact that there has never been an expulsion in the nine years' experience of the school. Some pupils have withdrawn and gone elsewhere, and some have been advised to go to some other school where they might get a different sort of training, but never has it been necessary to drop a student on moral grounds.

The following account of how one case of discipline was handled will demonstrate better than any lengthy argument the spirit of the school. A boy trained elsewhere had entered the high school department. Some of the customs of the place were very surprising to him. In the gymnasium the boys' and girls' locker rooms were alongside each other. It was part of the pride of the school that the door connecting the two rooms was never locked or covered over. One day the new boy was caught peeping through the keyhole into the girls' locker room.

It was first reported to the headmaster by the boys. Later a delegation of girls, rather indignant, came with a complaint. The headmaster called in the boy. He discovered in the talk with him a number of unfortunate things in the early training of the youth that had colored his whole life and made it impossible for him to have a wholesome attitude towards women. The seniors were called into council. After a long conference in which the headmaster put before the group as much of the boy's story as seemed wise, it was decided that the whole group, girls as well as boys, would try to help the new student to achieve a better outlook and habit of life.

The action of this group seems to confirm the truth of the old French saying, "to know all is to forgive all." But more than that, it is an illustration of the new morality which is forming today, a morality which is based upon knowledge and can afford to be kind because it is sure of itself. In the olden days, such an offender would have been summoned to the headmaster's office, severely reprimanded or dismissed and, in any case, branded as a pariah. Today, in a progressive school, he is dealt with by the group. He is looked upon as the victim of faulty education and unwholesome environment. He is given another chance.

And not simply another chance; this morality is much more positive than that. The group undertakes to bestow upon the

offender the prophylactic of their own wholesome life. The fact that the offense of the individual is not looked upon as a sin, but rather as a defect or a disease which requires treatment, saves the group from any self righteous attitude and makes it easier for them to deal with the person in a natural and helpful way. The social consequences of such an attitude toward criminals, if carried out into society at large, would be tremendous. Is it too much to hope that this more scientific, more humane, and more religious attitude will come to prevail in society?

Another indication of the fruits of this sort of training comes in the testimony of many young men and young women who have found the adjustments in college life made much easier. Letters and personal conferences have given the headmaster great reason for confidence in the rightness of his method. In the face of the great tides of cynicism which are running today, due to the break down of our old morality, these young people are able to hold fast because they find themselves upheld by a deep and well founded faith in human nature.

A graduate of the school, now in college, tells of a midnight talk with another college man who scoffed at his attitude toward women. All girls were "easy" according to his idea. They were all "neckers" and really despised the men who were too virtuous to go in for a good time. This dashing young fellow was a brilliant talker and made his sophistication very plausible. "I was almost won over to his point of view," said the young man to the headmaster, "but then I thought of Agnes, and Ruth, and Frances, and the other girls in my high school. I knew they were not the type of girl about which this fellow was talking. And, if there were such girls as Agnes and Ruth and Frances, then it could not be said that all

women are 'easy'. On the spot, I rejected this fellow's philosophy because it did not square with what I knew of girls."

Because of experience, this private school believes more firmly than ever in the idea of coeducation. But it must be coeducation that is based upon knowledge and carefully guided all along the way. Sex education is not limited to the classes referred to in this article, but very special attention is given to the adolescent period. Certain rules in regard to handling boys and girls at this period have grown out of their experience. First, never put boys and girls together in the ninth, tenth, eleventh grades, when either boys or girls appear at a disadvantage. Second, have a place where they can be apart when they desire it. Third, whenever you put them together, have a reason for putting them together, so that they will be perfectly natural and the sex differences will not be emphasized.

The secret of success in this school in helping young people to make life adjustments seems to be the wholesome school spirit, which is built upon principles of freedom, cooperation, and friendliness. It operates by means of a fearless facing together of all the problems of living. Nothing is set off by taboo as too sacred or too vile to touch. All is lifted into the light and faced objectively and sanely. Something also of the ideal, "Each for all and all for each", seems to be forming here in place of our current morality of "Each for himself and the devil take the hindmost."

The observation of results in schools, such as the one described, although it, too, has its failures, gives one reason to hope that,

"These things shall be,—a loftier race
Than e'er the world hath known, shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes."

THE CHURCH AND PARENT EDUCATION

SOME EFFORTS IN THE STUDY OF PARENT EDUCATION BEING CARRIED ON BY THE GENERAL SUNDAY SCHOOL BOARD OF THE METHODIST EPISCOPAL CHURCH, SOUTH

JOHN W. SHACKFORD AND CORA TRAWICK COURT

I

THE POINT OF VIEW OF THE SUNDAY SCHOOL BOARD†

THE new interest of recent years in religious education, for which the R. E. A. has been so largely responsible, has very naturally served, first of all, to direct attention to what the church is doing about religion. This, in turn, has brought the *church school* into unprecedented prominence, with a resulting change—now well under way—in the attitude of the church toward religious education.

In all of this, however, the main emphasis has been upon the school, and much of the work of improving the church school has been in an effort to take the experience and findings of those engaged in education in the schools and adapt it to the uses of religious education.

Meantime the educational problems of the home have received vastly less consideration than those of the school, and this notwithstanding the fact that the home was never before so much in need of help at this point.

The almost innumerable changes that have taken place in our modern world have seemingly all conspired to focalize upon the home so that the home, which has been the great conservator of social experience, finds it difficult, if not impossible, to meet the new strain and to adjust to the new conditions.

Unsympathetic criticism of crumbling foundations will not save the home, or the immeasurable values it holds for civilization. *The simple fact is that the home is*

crying aloud for help. And yet it has not received a one hundredth part of the consideration in the planning of the structure of our modern civilization that its importance deserves.

If one doubts that this is true from the point of view of education, let him go into any library and examine the volumes on education and compare those that deal with the problems of the school with those that represent a first hand study of the educational problems of the home.

If the home, as we are accustomed to say, is both the unit of society and essential to its very foundation, it can represent no less in that society which we call the church. Obviously the religion which does not find its central rootage and nourishment in the home will have no permanent or dynamic place in society.

Presumably those who have in the last twenty years laid so much emphasis upon religious education have realized this. At the same time, it was much easier to attack the problems of religious education from the point of view of the church school, and there are obvious reasons why it was probably necessary to begin from that approach. But surely any approach that leaves the home to a minor place must be regarded as merely a beginning. Until the church puts in the very foreground of its program the task of assisting the home in its problems of moral and religious education, it can hardly be said to have any true perspective of its own task.

The child of the home is living and making some sort of adjustments to his world—all of which has moral and religious significance—seven full days in every week. How can the church so assist the home that the child in his world,

†This section of the paper was prepared by Dr. Shackford.

both within the home and on the outside, may achieve Christian life and character? The church can ignore or evade this problem only at the risk of the surrender of its own opportunity to offer spiritual guidance in the making of a better world.

Convictions of this nature have led the Sunday School Board of the Methodist Episcopal Church, South, to attempt a beginning in the study of this subject. Along with our efforts in recent years to provide better training for the teachers and officers of our church schools there has been carried on in a limited way a study of some of the problems of religious education in the home. Our work in this field has necessarily been in the nature of experimentation, since there has been practically nothing in our past experience or in the current programs of other denominations to guide us in our approach to the problems in this field.

Our own experiments have been confined to the efforts of one full-time investigator, Mrs. Cora Trawick Court.

Concerning the outcome of Mrs. Court's work it may be said that, as a result of a number of experiments conducted under her supervision in various parts of the South, a very real interest in parent education is being aroused; a number of parent groups and parent teacher groups have been engaged in discussion studies that have proven most profitable to the groups themselves, and this discussion, in turn, has thrown a little light upon the approaches to the problem of religious education in the home. But Mrs. Court must tell her own story.

II

AT WORK ON THE PROBLEM*

A history of the development of the remarkable movement in adult education is described in several recently released books. Alfred Lawrence Hall-Quest in *The University Afield*, (Macmillan, 1926) sets forth the vocations, trades, industries,

professions, and cultures in which, while adults are actively engaged, they also seek self improvement and enrichment. This expansive display of adult activity scarcely refers to a special interest on the part of parents for the discovery of a more satisfactory achievement in home and family guidance. Dorothy Canfield Fisher in *Why Stop Learning*, (Harcourt-Brace, 1927) devotes one significant chapter to the "recent arrival of parents at a consciousness that they do not know by the light of nature how to bring up children any more than a dentist knows by the light of nature how to fill teeth. It has been news to them that human development has any laws, that study is needed to understand those laws, and that if they are not understood, a parent is about as apt to be successful in managing a child as a Hottentot in managing a gas-engine."

The recent mid-American meetings of the Chicago Association for Child Study and Parent Education placed major emphasis upon character development of the child in the normal American home situation. This convention was attended by several thousand parents and teachers who listened to the speakers in address and in discussion as if listening to prophets of a better understanding and achievement in home making and child nurture than the human family has yet known. For this summer, several universities announce, some with scholarships, summer quarter attractions for parents or for students of parent education.

A nation wide interest in character development inevitably involves the church as an agency responsible for an especial emphasis upon the home as the cornerstone of education, the cradle of personality, the matrix of character.

If it was ever thought that secular schools would impart knowledge and the church school would inspire the soul of the child, it now appears that the spirit, the way, the style of the child's life develops along from infancy to maturity in similarity corresponding to the spirit, the

*The remainder of the paper was prepared by Mrs. Court.

way, the style of life in the home and the church, in the school and community.

Parents and teachers experimenting in an inter-creativity may still make discoveries for the development and stabilization of character. Naturally and inevitably the church school has been influenced by the educational plans and policies of secular schools and has followed the careful analysis of life into age groups. In stratification for analysis the whole has been broken up, the parts magnified, each part analyzed and described. Church school workers think in terms of no less than nine age group departments. Why should they not? Millicent Shinn wrote *The Biography of a Baby* about twenty-five years ago. G. Stanley Hall followed with his startling record of adolescence. Since then each year of the life of a child has received particular study and emphasis, even to the earliest infancy.

Arnold Gesell, in *The Mental Growth of the Pre-School Child*, (Macmillan, 1925) states "for perspective, we must grant at the outset that the pre-school period exceeds all other epochs in developmental importance. This period occupies approximately the first seventy months of the Scriptural allotment of seventy years—only one clock hour, reckoning the entire span of human life as a day. But during that hour the major portion of the total stream of development flows under the bridge."

Analysis of life has yielded age group characteristics, tendencies, traits, inhibitions, expansions and enterprises. Teachers have selected the particular age groups in which they are most interested, and the training of church school teachers has gone forward with great clarity of purpose. Church school teachers are becoming professionally skilled age group specialists.

Following hard upon this age group emphasis, social workers and psychiatrists, synthesisists of life, bring us to face the reality and inevitability of parents in relation to each age of the child. The

disharmonies and the harmonies of the home have a continuous and cumulative educational significance upon the children as they move from infancy into maturity. In this primary social group, the home, the whole flow of life is recaptured and two persons, man and woman, share equally the opportunities and responsibilities of education of both boys and girls, on various age levels, with various physical and psychical beginnings, each affecting and affected by the other. Something different is here expected of parents as educators, and, too, they are expected to be much of physician and social worker and psychiatrist.

Is there educational significance in fatherhood and motherhood? How do fathers and mothers learn? How shall they be taught to be teachers?

Motherhood has long been magnified through the silent but continued placing of the ideal of the mother who holds in her arms the one child. How often does one see the father so ideally pictured with children about him? Through the mother's gentleness, patience, constant nearness and voice and presence; through the father's firmer tread, steadier hand, deeper voice and greater gentleness and patience, the child comes to a concept greater than "mother" or "father," expanded beyond the sum of both into a larger meaning that permeates the whole life of the child. For the religious development of the child, the father and mother are teachers.

When one reviews the rapidly increasing number of books for parents which are being made available by students of human nature, it seems that if parents everywhere could read these books they would be helped. Some are:

- Overstreet, H. A., *About Ourselves*.
- Adler, Alfred, *Understanding Human Nature*.
- Morgan, J. N., *The Psychology of the Unadjusted Child*.
- Thom, Douglas A., *Everyday Problems of the Everyday Child*.
- Schweinitz, Karl D., *Growing Up*.
- Wexberg, Erwin, *Your Nervous Child*.
- Blanton and Blanton, *Child Guidance*.

Healy, William, *Mental Conflicts and Misconduct*.

Charters, W. W., *The Teaching of Ideals*.

Will the reading of all available books, however, be sufficient for parents when John, 16, much prefers spending hours in that new little car to rehearsing rules for Latin construction; and James, 14, declares that his rabbits and Guinea pigs and the garden for which he cares so very successfully, are far more important than going to church school; and Lucille, 12, says that she can understand all that Dr. Wilson and Dr. McGee are talking about when they are at father's dinner party, so why should she have to study algebra; and the twins, aged 8, ask questions about all that they feel and see and hear in earth, or sky, or sea, and will not be put off till tomorrow nor any other day; and little Jane-in-arms is already showing signs of those patterns of behavior which will modify the educational task of the parents for all the rest of Jane's promising advance into splendid young womanhood? How many parents successfully adapt the principles about which they read to their own educational task, not of setting projects, but of evaluating those everyday events of eating and sleeping and moving about and playing and working and living harmoniously with pets and things and persons as curriculum material in the use of which they may help the infant-in-arms and all the rest into a highly desirable young manhood and womanhood?

Parents seem to learn as they look at facts in life, as they come right up to some most surprising bit of behavior from the members of that home group of growing persons. In a former period of time parents may have simply thrashed these home experiences about until they were all smoothed out according to the parents' strength of will and power of authority over their own. Today, however, they stand in the presence of their own inadequacy for autocratic determination of the behavior of any member of the home group. They want an ability to analyze

their own experiences and the experiences of their children. They note the similarities and differences in behavior and attitudes. They investigate facts and seek to discover general laws and principles for guidance of the whole family. They learn to think quickly and independently, and yet always from the point of view of the child. They interpret their own feelings and bring to bear upon the immediate bit of behavior their own experience plus all of the intelligence which life may have vouchsafed to them. As far as parents are concerned, "Life is confronted in the form of situations, occasions which necessitate action. Education (of parents) is a method for giving situations a setting, for analyzing complex wholes into manageable understandable parts, and a method which points out the path of action which, if followed, will bring the circumstances within the area of experiment. Since that education is best which most adequately helps (parents) to meet situations, the best teaching method is one which emerges from situation experiences."*

The Methodist Episcopal Church, South, has looked forward to an effective training of parents certainly since the days of Bishop James Atkins who followed Horace Bushnell's *Christian Nurture* with his book entitled, *The Kingdom in the Cradle*. Inherent difficulties have been found as the General Sunday School Board has begun to investigate the problems of the training of parents.

These are indicated as follows:

(1) In the training of teachers all denominations working together are developing a vigorous and effective policy, but the Methodist Church, South, has had no opportunity in parent training to compare experiences and to share achievements as in other phases of work. The training of teachers has been made possible by the denominational groups thinking and planning together. Perhaps the train-

*Lindeman, E. C., *The Meaning of Adult Education* (The New Republic).

ing of parents through the church schools waits on inter-church creativity.

(2) Most of the books which have been written about the child are written from the teacher's point of view. Parents as teachers wait still for books directed to the learning situation in the home school.

(3) If the church school would undertake the training of parents, there must be brought about between teachers and the parents themselves that which H. A. Overstreet calls "an inter-creating process." "In this union of living minds the initiative and planning will come not from one side but from both. A mutually modifying process once fairly begun may become a kind of progressive creation of new ideas, new points of view, a living expanding process."

(4) If fathers and mothers are to be drawn into such an educational experiment, tools of research are needed by which the difficulties and achievements of parents themselves may be secured and made available for others who are coming along in similar situation solving experiences. May not such research discover and make available the types of situations in which parents have found the way to bring boys and girls to wholesome maturity? May not such research discover the facts behind that type of youthful maturity that learned from parents and other adults a way of behavior the outcome of which was the recent cruel death of a child? May not research discover the facts behind that type of youthful maturity that learned from parents and other adults a way of behavior the outcome of which is a recent new standard of achievement, of poise, of self control, of social will?

In experimenting in this phase of education, the Methodist Church, South, enlists the cooperation of parents and church school teachers. One hundred and seventy-five parent study groups, geographically scattered in twenty-eight conferences in the South and in five foreign

stations, report about twenty-eight hundred persons now interested in this reciprocal interchange of study and descriptive experimentation.

The training of the leadership of these groups is a part of the experimentation. Five leadership courses for parents are now delimited and described, and progress is being made in the selection and preparation of a number of teachers who may meet the large demand for parents' courses in Standard Training Schools throughout the South.

While leadership courses are being prepared, it has been significant to assemble the returns of a self examination test of the persons now in leadership of these informal study groups. The responsibility in which they have been placed has thrown them into active self improvement and they are reading, studying in home and college, attending parents' institutes and conferences, and attending summer schools for personal enrichment for this service. Something in the name of our experiment, Home and Parent-Teacher Work, is getting hold of the imagination of our people. The study groups in these local situations are of three general types—classes in Sunday school which use the Sunday morning hour for study and discussion of parents' problems and opportunities; weekday meetings in which mothers and teachers meet for general and specific study; evening groups in which fathers, mothers, and teachers discuss problems of mutual interest to church school and home teachers. Each type of group is cooperating with the General Sunday School Board.

From the very beginning home and parent-teacher work has been a reciprocal activity. A group of parents were induced to list a few of the major home problems in the character development of their children. Some of these were:

What to do with nervous children.

Fears in children and how to overcome them.

Play in the home and the backyard playgrounds.

How to help children to pray.

The home and the church school.

These, and others, were set up as a series of discussion suggestions. Books were listed with page references. Questions were asked. Illustrations were stated in the form of situations which parents had described. If a group decides upon study of either of these problems, they are asked to study in the light of their own experiences. Observing, describing, analyzing one's own difficulties or achievements develops discrimination. Comparing with the readings, discussing the underlying principles together with the groups, develops judgment and sympathetic viewpoint. The group returns the findings to the discussion guide makers. This experience of parents is reported and becomes material for the next group discussion guide. It stirs mental curiosity. It creates habits of observation, of seeking to find, of problem mastery.

A brief story of one such group will illustrate the simplicity of the method and the delightful unaffectedness of parents who enjoy writing descriptions of children's behavior.

Three years ago in the church of M—seven mothers formed themselves into a Sunday school class for the purpose of learning more about the orderly development of character in childhood and youth. This class has met at 9:45 o'clock each Sunday morning since. They have used for texts some selected books by such authors as Luther Allan Weigle, Anna Freelove Betts, Anna Garlin Spencer, and others, together with very many reference books, magazines, and pamphlets. This mothers' class at M—has not been satisfied with just the Sunday morning hour, but has had Thursday afternoon meetings, too, throughout the three years. Here they have gone into an even more serious study of themselves and their children, using as a basis for their work the dis-

cussion guides available from the General Sunday School Board. Study, observation, description, analysis, discussion have been the steps which they have followed. The description is always a description of present day situations in homes in the South. The class at M—has inspired the organization of other groups in the city with whom they may cooperate for city wide events.

This spring, the president of one of the colleges in the city offered home and parent teacher workers a plan whereby the college would furnish the professor, the class rooms, and the care of the children if the mothers would secure parents interested enough to come to the college each Tuesday afternoon for a series of lectures and discussions designed to help parents in home control of the child. It was arranged. The mothers came to the college—one hundred and thirteen of them, and with them seventy-eight children. While the mothers were in class the children were adequately cared for by young women in the college who, as students in religious education, were in need of groups of children for practice in story telling and play suited to children of various ages. Upon the completion of this series of college study hours, another series was announced. This time in the evening for fathers, mothers, and teachers of boys and girls twelve years of age and under.

The mother's week-day group has given all spring to a study of *The Meaning of Play in the Life of a Child*. Their next discussion is to be *Play and Worship in the Home*. In the beginning of their study the public library was consulted but all of the books there referred to public playgrounds which did not help them much for they wanted to study play in the home and its meaning in character development of the child. They bought books and watched the current magazines, but most of all they studied children at play. Some situations are given here by their permission just as they were pre-

sented for discussion and as they appear in the newspaper which is published by the group.

(1) "Auntie," said little Fred, nestling down against her bosom and hiding his eyes in the folds of her dress, "I've come over to your house to get a little stillness."

(2) Junior was quite a big boy, going to kindergarten every day. Some mornings the rain came pouring down. Junior's mother bought the finest little rain coat for him. It was black with a little hat to match. He could hardly wait for it to rain so that he could go out without an umbrella and feel the rain splatter against his new black rain coat.

The very next day it did rain. Junior ran for his rain coat and hat and overshoes. His face registered anticipated joy. He tried to speak but his own words did not satisfy him. He had buttoned his last button when suddenly his face lighted up, and he said,—

John had great big waterproof boots on, John had a great big waterproof hat; John had a great big waterproof mackintosh,

And that, said John, is that.

Junior made a characteristic little bow and walked out into the wonderful rain. Milne's *Christopher Robin* had helped him to say what he wanted to say.

(3) I was turning the flower beds under for the winter, and had unearthed a good many fishing worms. All the children in the neighborhood were playing in our yard. They began to hunt fishing worms.

Little Walton found a very tiny one. "Look, a little baby one," he cried.

"Oh," said his sister, "Go show it to mother."

"All right," said little Walton, as he started across to mother as fast as his short legs would carry him. When he reached the middle of the street he tripped and lost his worm.

"I lost him," he cried, running back. "I want another'n."

This time he picked out a larger one, and started across the street again. He

had reached mother's sidewalk when he lost his second worm, but he took it as a joke and came back laughing.

"I lost that one."

This time he selected the longest one, and away went the short little legs again.

This time he reached home with his prize. He soon came back. He was not running now.

"What did she say?" asked all the children at once.

"She didn't want it," said little Walton.

"Where is it?" asked his sister.

"She made me throw it in the coal bucket," said the little fellow.

(4) When Judge W— was still a little boy—not quite fourteen years of age—he was left as the sole support of his mother and five little brothers and sisters. There had been much work, and then hard study that he might better equip himself to take care of the family. Never any time for play nor for the games other boys of his age were enjoying. He grew up to be nervous and afraid of all hazardous sports. He married and four children came to his own home to be cared for. Never any time for play. To be sure, he did not complain. One day as he came home late, after a hard day's work, Judge W— passed an old wooden church and was attracted by queer noises in the belfry. Looking up he saw Tom, aged 11, hanging to the rafters, catching pigeons.

"Tom," he cried, "come down from there this minute!"

"But I have already caught two, dad. Let me catch this one. I'm starting to raise . . ."

"Turn those pigeons loose and come down this instant before you fall and hurt yourself," commanded the Judge. He looked around and found a large stick.

Tears sprang to Tom's eyes. He turned his pigeons loose and came down. The Judge's hands trembled and he was afraid as he watched Tom climb down. Then he seized the boy by the collar, shook him vigorously and whipped him all the way home.

RELIGIOUS EDUCATION FOR WHOLESOME FAMILY LIFE

HOW MAY THE CHURCH COOPERATE WITH OTHER AGENCIES IN THE EDUCATION OF ITS CHILDREN AND YOUTH?

NORMAN E. RICHARDSON

EDUCATION for wholesome family life is one of the differentiable items in a comprehensive program of character education. It can be studied as a distinct goal toward which guidance may be directed. Present day conditions are such that it needs to be lifted out and studied as a separate problem. Only thus will it receive the consideration that it ought to have. The question of its relative importance as an item to be included in the total program is not considered in this paper. Its inherent significance must be taken for granted.

Some of the questions that need to be answered before the responsibility of the church for this particular kind of training can be determined are these:

1. What local agencies are carrying on activities that affect family life?
2. In what particulars do the curricula or programs of activities of these various agencies affect the families of their respective communities?
3. What definite plans, if any, are being carried out for the correlation of the work of these agencies or the distribution of responsibilities among them?
4. What are the sociological, economic, and other influences that occasion particular needs of protecting the family?
5. How is public opinion now constituted with reference to marriage, parenthood, and domestic living?
6. What training is needed in order to fit young people for complete, wholesome family living?
7. How can this training be provided with greatest economy and efficiency?

These, and many other questions, need to be answered before the cooperative responsibility of the church can be deter-

mined. A vast amount of research work is needed before these basic questions can be answered.

A survey of the activities of a thousand city churches,[†] to discover the methods they used in making adaptations to their respective communities, shows a wide range of activities, civics and economic classes, dispensaries and clinics, day nurseries, health classes, visiting nurses, music classes, employment offices, domestic science classes, kindergartens, sewing classes, mothers' and parents' organizations, and many other activities which directly affect the family life of these communities.

In reading this formidable list, one cannot but raise the question: To what extent is there duplication of effort in these specialized forms of ministry? The fact that the church is developing such programs as these brings it face to face with the administrative problems of correlating its work with that of other agencies in the community engaged in similar or identical forms of service.

A glance at the home as a cooperative agency in character education may suggest some of the areas within which the church may function together with other agencies in helping the family to achieve its biological and sociological functions.

THE HOME AS A COOPERATIVE AGENCY IN CHARACTER EDUCATION

It is obvious that the modern home is but one of several agencies that are actively engaged in the character education of children. The public school is teaching the child how to save money, how to safeguard physical health, how to func-

[†]Douglass, H. P., *1000 City Churches*, Doran, 1926.

tion in a democratic, self governing body, and providing other vital lessons in moral self control. The public library is teaching all members of the family what books to read and what current issues of magazines contain particularly worth while articles. The friendly policeman is constantly making practical suggestions concerning civic duties. The playground association has elaborate plans for the best use of leisure time and surplus energy. In fact, the modern community is swarming with agencies—each performing a specialized function, and all claiming to further the development of the child toward intelligent, Christian citizenship. The home is but one of these agencies.

This basic fact causes the thinking parent to ask some questions. How can these agencies be controlled so that they will have uniform moral standards? Who is going to decide how much of the child's time each one is to have? How can duplication in the use of curriculum activities and materials be avoided? Does a child have enough loyalty to go all around? Where should the primary loyalty center? Does every agency possess the right of eminent domain—seizing as much of the child's interest, energies, and attention as it thinks it needs to maintain its program? How can the values derived in and through the program of one agency be conserved as the child becomes too old for further participation in it? Should the home share its limited income with all of these agencies? If this is impossible, which ones should be neglected? How can leaders for these various agencies be discovered, enlisted, trained, supervised? Who is to determine what housing facilities and equipment are needed by each agency? How is it possible to ascertain whether or not the various agencies are using the most suitable methods and are achieving the best possible results within their respective areas? These are among the scores of questions which intelligent parents are asking.

The entire situation is a good illustra-

tion of the principle of specialization of function. The various aspects of the total process of character education are being differentiated. Representatives of all these agencies insist upon making it clear that they do not duplicate or overlap the work which other agencies are doing. Each is "meeting a need"—at least this is the theory.

But what has become of the home in the midst of these aggressive organizations? As its traditional functions, one by one, have been taken over by these specialized agencies, what has become of it? The modern home has been humorously referred to as "the building in front of the garage." It is "the place where we put the things we buy." It is a convenient point of departure for those who belong to and are about to attend certain clubs, societies, circles, leagues, unions, lodges, gangs, orders, and other social groups. On Sunday morning the members of the family eat together and report, as far as time permits, the extra-family contacts of the preceding week. The members of one ordinary family of five hold eighteen offices or other places of responsibility in organizations that take them away from home in order to render the services expected of them.

Under these modern conditions, the family is the group that gets what is left. Parents and children meet as representatives of the Woman's Club, the Cherry Tree Golf Club, the Delta Chi Delta sorority, the Hi-Y, and the Boy Scouts. This would not be serious were it not for the fact that the members of the family with their group consciousness feel the reenforcement of social sanction in maintaining different standards of ethical conduct. The social unity, the moral integrity, the spiritual consanguinity of the family group is endangered unless some super-agency in the community is working overtime to raise all such agencies to a common level of aesthetic appreciation, that they may attain intelligent understanding of

dependable bodies of common knowledge and of moral conduct.

The home may be the primary agency that furnishes children with conduct patterns, but its primacy is relatively much less than it was before the modern era of intense socialization. As one of many character forming agencies, it performs its functions in cooperation with many groups, the approvals and disapprovals of which may run directly counter to its traditions and ideals. Under such conditions, the home needs the help of some powerful agency, the supremacy of which is recognized by the various groups in which the members of the family hold membership.

THE CHURCH AS A STANDARDIZING AGENCY AMONG SOCIAL GROUPS

This modern situation constitutes a challenge which is unprecedented in the entire history of the church. Social vision is a practical necessity. Group contacts dare not be avoided. To reach the home with its Christian idealism, the church must standardize the ideals of the agencies that are vitally influencing table conversation, the use of home equipment, and the relations between members of the family group.

Theoretically, the church is interested in the success of every agency that is cooperating, legitimately and effectively, in the education and protection of children and youth. The conservation of the coming generation is a primary consideration in the building of the Kingdom of God. Under present conditions, the church cannot assume detailed responsibility for the many specialized forms of service which are needed to facilitate physical, moral, aesthetic, religious, scientific development. It has neither the personnel nor the material resources for such a stupendous task. But this fact should not result in its being indifferent to the services that are being performed by these various agencies. The practical problem is: How, under these conditions,

can an intelligent interest be shown? How can a theoretical interest be made concrete, particular, effective?

Religion has ever revealed a genius for creating incentives and restraints. Its sanctions and taboos have penetrated to every nook and corner of human life. This characteristic function and responsibility is not altered by the fact that life is becoming increasingly complex, organized, institutionalized. Organized religion is now called upon to create incentives and restraints for organized agencies as well as for individuals. It needs to master the technics of group management. If it is true to its age long function, it will establish group controls in the interest of child welfare and the protection of the family.

The many agencies that are directly and indirectly concerned with the total welfare of children are but crystallizations of public opinion. In the last analysis their strength, indeed their very existence, is dependent upon sentiments that are common in a group of individuals. Take away moral support and its substantial expression and financial aid, and the agency ceases to function. It goes out of existence. It is like a tree planted in a desert, or a Yankee trying to organize a Republican club in Georgia.

The church in the ordinary community is a powerful agency for the control of public sentiment. Multitudes of people are particularly suggestible to its teaching. The message of its official spokesman is given while people are in a worshipful attitude. They are less critical of a message that makes use of a Scripture text as a point of departure than of other public utterances. The members of a worshiping congregation "give weight" to the evidence of the arguments presented by a beloved or respected preacher.

Furthermore, opportunities are presented regularly for this unusually effective creator of public opinion to present his message. If he wishes to discipline or annihilate, to commend or support an

agency that is affecting the children of the community, he can follow up his message, repeat it, amplify and reenforce it. The sanctions and taboos of religion, adroitly formulated and tactfully presented, may be indelibly stamped upon any local congregation. If the pulpit can make war an outlaw, can destroy the sweat shop, can deprive child labor of legal sanction, it can also eradicate the harmful movies, the dishonest milk dealer, the unsanitary playground, and the hazardous railway crossing.

THE PASTOR AND HIS WORKING CONGREGATION

All this presupposes that the minister is sensitized with reference to child welfare. He needs special training in genetic psychology and the various sociological conditions that affect child life. Even if it is practically impossible for him to be an authority on elementary and secondary education, scouting, day nurseries, playground management, community hygiene, housing, camping, juvenile courts, and other vital subjects, he can keep in touch with leaders who are intelligently familiar with local conditions, and from them he can get reliable information concerning changes that should be made in agencies that are affecting the lives of children in the community.

But the modern church is not made up of one outstanding individual and an inactive, worshipfully receptive and ecclesiastically docile congregation. It is a highly organized club that is bent upon the complete Christianization of the local community, and, as far as possible, of the whole world community. It is capable of carrying through to completion many projects with which the pastor has only casual contact. The most effective pastor is the one who knows how to organize his church for service and for spiritual profit. He is skillful in distributing responsibility. He knows his own limitations. He does not "spread out" until his one unique service is poorly rendered.

If the church is an organized agency for the realization of the reign of right living and universal well being for children, it should contain, as far as its personnel makes it possible, individuals who are in training as specialists in various areas of service. The greatest enemies of childhood are parental ignorance, disease, poverty, the moral delinquency of parents, and a social environment that abounds in unworthy conduct patterns. These sources of childhood woe should not be permitted to exist in any community. Where they do exist, there should be a corresponding point of emphasis in the organization of the local church, and a group of persons who act as the representative of the church in seeking to improve conditions. An intelligent pastor, without compromising his essentially religious message and ministry, can be the inspiring leader of a working congregation that functions along these and other specialized lines of service to children.

These two basic principles, the theoretical interest of the church in the well being of children, and the need of specialized service on the part of laymen, coupled with the fact that the ordinary community is swarming with agencies that seek to render particularized forms of service to children, suggest that frequently the most vital influence of the church will be registered indirectly. If the membership of a local church includes a member of the school board, of the local council of Boy Scouts, of the public library board, of the city council, of the board of managers of the local playground, of the parole committee of the juvenile court, of the board of trustees of the day nursery, of the committee in charge of the little theatre, of the executive committee of the May festival, of the board of managers of the woman's club, of the executive committee of the parent teacher association, and of other agencies that affect the child life of the community, the indirect influence of that church should register vitally in the lives of children. One Sunday

morning messages that brings the full divine sanction of the Christian faith to bear upon all agencies devoted to the realization of the abundant life for children could inspire devoted service along many lines and in many lives.

SOME PRACTICAL SUGGESTIONS

Keeping in mind that there are several methods by which the church may cooperate with the various agencies that affect the family life of the community in which it is located, the following concrete suggestions may be made:

1. The new policies of community service that have been adopted by the more progressive public libraries are a challenge to the church to cooperate in stimulating the circulation of the best books and magazines.

2. Various social agencies have called attention to the circulation of magazines that are a menace to family welfare. The giving of moral support to the efforts to enforce the law against obscene literature is an unavoidable responsibility which nearly every church faces.

3. Since the social disintegration of the family is due in part to the increased number of social contacts which members of the family make outside of the home, the church may well consider whether it can reduce the number of its own social group meetings.

4. If silent night once a week can be enforced for the broadcasting stations, could not the church foster a home night movement—securing the cooperation of all local organizations to recognize the right of the home to preempt one night each week?

5. The fostering of the wholesome social contacts among middle and later adolescent young people—even if this involves direct, sportsmanlike competition with counter attractions, is of primary importance.

6. The use of the choicest pictures in the decoration of homes can be fostered

by the church working through art clubs and schools. The unveiling of a new picture in a home may well be the occasion of a significant social event in the family or neighborhood.

7. Calling attention to particularly valuable radio programs is one way by which the church can protect its families against jazz parties, joy rides, and movies—followed by eats-in-an-adjointing-town celebrations.

8. Cooperation with the local playground association in its numerous recreational programs has come to be a definite obligation in some communities. The local association needs to feel the definite influence of all the church constituencies, to maintain the highest ideals of play and recreation.

9. By appointing intelligently sympathetic troop committees to stand back of scout masters who are loyal to both the church and the home is the best way, in many local situations, of solving problems of younger boys in relation to the family.

10. In larger cities, cooperation between the churches and the courts—especially the juvenile and divorce courts—is preventing the disintegration of some families.

11. The character education movement in the public schools is placing a newly differentiated burden, of a very personal nature, upon teachers. More than ever, public school teachers need to feel the intelligent, cooperative interest of the churches, their backing in helping to maintain moral integrity, high morals, a personal demonstration of how Christian character is constituted.

The above suggestions by no means constitute a complete list. They merely call attention to the fact that churches need to be alert. Their lay leaders need social imagination and sympathy. The church should be busy, effectively busy, creating socially minded leaders, for the welfare of the family is a task that requires the intelligent cooperation of many specialists.

SEX MORALITY AMONG NEGROES

E. FRANKLIN FRAZIER

SEX morality among Negroes has developed as a part of the larger process by which the Negro has become moralized. Therefore, when one undertakes to understand the sex behavior of the Negro, all hypotheses concerning the strength of the sex instinct in him and his African inheritance prove barren speculation. The morality of the Negro has grown out of his experiences in America. Only in so far as certain values have had meaning for him have they influenced his behavior. Standards of sex behavior have become a part of the tradition of certain classes of Negroes when they have acquired meaning for these classes. They could not be imposed as elements of a system of abstract virtues to be cultivated. The first step in understanding the sex morality of the Negro is an understanding of the process by which traditions and distinctions have become forms of control.

In discussing the social background of the Negro one should begin with his life in America; for the introduction of the Negro into this country meant a complete break with the African traditions. This was brought about by the destruction of tribal life and the breaking up of any kind of group life by which the African heritage could have been preserved. Often the false assumption that the Negro had preserved in America polygamistic practices of Africa has been the basis for explanations of irregular sex habits. Although pre-marital sex relations are sanctioned among many tribes in Africa and polygamy is well nigh universal in certain classes, these practices were institutionalized and were regulated by society.¹ In America there were new sets of social forces which determined the na-

ture of the social control of the sex relations of the slaves and the free Negro who lived outside the institution of slavery.

Within the institution of slavery the social relations and the attitudes of Negroes were determined for most of them by the plantation system. This system varied in the lower South considerably from the somewhat more patriarchal system of Virginia. Yet it presented on the whole certain features which make it possible to generalize. On the larger plantations where the slaves were removed from contact with the master class and were subjected to the overseers they approached more the status of mere instruments of production. There was herding of the two sexes and different families indiscriminately in huts. There was little opportunity for the development of familial sentiments and the mother who was only a breeder of instruments of production had little of maternal sentiment. Nor was there anything in the slave institution to insure the stability of the marital relation when it was based upon genuine affection and mutual interest between the parents and the parents and children. Washington Irving in his *Journals* comments: "Evil of Negroes—they may be parted from their children" and finds consolation in the fact by asking: "Are not white people so, by schooling, marriage, business, etc." Nevertheless, some masters, especially in those states where slavery assumed in many cases the character of a patriarchal institution, regulated and respected the ties between their slaves. A Negro who was born in slavery in Virginia tells of attending a wedding held in the mansion at which, after the master had given away the man and the mistress the woman, the couple were united in wedlock by the

1. See Charles W. Margold, *Sex Freedom and Social Control*, p. 46.

Episcopal clergyman.² After the emancipation proclamation these unions were legalized and in many cases proved permanent unions.

The stable element in the Negro family was the mother. But a normal Negro family has been emerging since the days of slavery. In fact some of these families extend back to the period prior to emancipation. The emergence of a free class was responsible for the founding of these families. "In many instances," says Dr. Carter G. Woodson,³ "the husband purchased the wife or vice versa." In New Orleans and Charleston especially, a large mulatto class with property grew up. This class had its own standards and traditions. They represented a separate caste and did not consider themselves related to the slave class. Many of these social distinctions were even found under the institution of slavery where the "house" Negroes regarded themselves as a superior group. These slaves were as a rule mulattoes. With the coming of freedom these same people who through close association with the whites had acquired some culture, set themselves apart and carried on a group life with their own standards.

One of the most important aspects of the building up of a group life among Negroes are the communities which have grown up around Negro schools in the South. Tuskegee Institute stands out especially as a community in which Negroes have carried on group life more thoroughly than anywhere in the South. Booker Washington, who attempted to train the Negro in economic efficiency, soon built up at Tuskegee a little society which trained the Negro for participation in the whole range of social life.

In the communities about the school these Negroes who were segregated to a large extent from the whites have come to play a rôle in their group and become

moralized. They have built up traditions and achieved honors which have become the basis of group standards and group control.

It has been necessary to give this account of the social background of the Negro because in no other way are we able to get an understanding of the process by which morality has been built up in the Negro group on the whole. Sex morality is only a part of the moral order. The sex attitudes which the Negro manifests today are a part of the moral life of the group. The aims and values which have acquired meaning for the group or for sections of the Negro group determine his sex behavior.

For the Negro group as a whole, movement to cities during the past decade has been of tremendous significance. This movement was primarily economic and was occasioned, as is well known, by the World War. In studying the sex morality of the Negro we have to take into account this new factor. The plantation system has been slowly disintegrating because of the pressure of economic forces. There is great mobility of the Negro population. Dr. Howard Odum in his recent book has traced the career of the Negro who has broken away from the soil and become a wanderer. In this book we see very clearly the demoralization which has taken place among a group that has been uprooted from all forms of social control. Moreover, we get a vivid picture of the home surroundings of the Negro of this class, which is having its first contact with civilization. The chief character of the book relates: "Bout this time Mamma an' us chillun all went to live with my grandfather and grandmother, bein' mama's papa and mama, still livin' an' fine ole gray haired citizens. Reason for us movin' was so mama could work-out better with white folks an' leave smalles' chillun with her parents".⁴

This book reveals in realistic terms the

2. From document in possession of the writer.

3. *Free Negro Owners of Slaves in the United States in 1830*.

4. Howard Odum, *Rainbow Round My Shoulder*, p. 41.

sex attitudes of this group. Left Wing Gordon boasts: "I was with eight different women one week," and adds, "an' I heard boys tell one day they had as high as fifteen-twenty in week. An' then again I knowed eight boys fightin' over one woman from sundown one day till nex' mornin'."⁵ Later on he says: "Seems lak they like you mo' if you been married. Leastwise didn't make no difference with 'em if you be married or if they be married, 'scusin' mo' better women like I told 'bout befo'."⁶ The latter remark indicates Left Wing Gordon's appreciation of class differences about which he remarks earlier.

There are statistics on illegitimacy and sex delinquency among Negroes, but they have little significance unless they are studied in relation to the social differentiation which has taken place in the Negro group. The quotations above give an insight into the sex morality of a group without tradition or any roots in a moral order. In order to bring into clear light the point of view represented in this paper, the writer is going to analyze some cases of illegitimacy and family situations which he has been studying.

The first case is of a family which comes from Alabama by the way of St. Louis. This woman⁷ who was deserted by her husband was born in Alabama, one member of a family of seven children. She knows nothing of her grandparents except her mother's mother. She says: "My father had a small crop about a mile from town. He worked around. He was a slave in Virginia. . . . My father and mother owned their own home of about eight acres. The first house was a log house. Then they built a frame house." This woman's family were prominent members of the African Methodist Episcopal Church. She recalls her father occupying one prominent corner in the church and her mother the other. She

married a porter on the railroad and soon after marriage came North. When the husband reached St. Louis his behavior changed. She laments: "It seems like a man don't want a good woman any more. Mine got to the place where he wouldn't do nothin'. He would go away and come back". Finally he deserted his wife and left her with a son and two daughters to rear alone. Her daughter who is just sixteen has married recently. Her son continues to bear the burden of supporting his mother, who is finding it difficult to get work, and his younger sister.

We see the family, a part of whose story is set down above, emerging from slavery and acquiring a home for the center of family life. Although this family has not acquired much property or peculiar distinction, it is thoroughly rooted in the community of which it is a part. In the life of this family we can see very distinctly the rôle of the church, the first institution which the Negro built up in America. When this woman brings her family to the large urban center, she no longer finds status in the large churches in the community as she does at home. Therefore, we see her seeking a more congenial environment in the little store-front church. She says: "I goes to the Sanctified church right around the corner. They got a little bit of dark woman who preaches. She don't care 'bout no denomination. She says she is just called to preach the word of God." In the little town from which she came in Alabama, denominational lines possessed great significance; but here in the metropolitan center denominational lines dissolve in the little churches which draw together those who have been used to the small churches of the small communities. It is very likely that if this family had remained in the small rural community that a normal family life would have been maintained. It is true that the girl might have married at an early age. Nevertheless, they would have been subject to the

5. *Ibid.*, p. 144-5.

6. *Ibid.*, p. 145.

7. This information is from a document in the possession of the writer.

controls in the community in which they had acquired status.

In the story of another family which had built up a long and secure family tradition in the South, one can see a better prospect of resisting the disintegrating effects of city life. This family originated in New Orleans before emancipation. They were mulattos and had inherited considerable property from their white relatives. The grandparents of the children who are now living in the North were members of that free class of people in New Orleans who had their own standards and thought themselves superior to the slave blacks. The parents were given private instruction and later attended Catholic school. During the days of reconstruction members of this same family occupied political and civil service offices. The children of the second generation were in turn educated in Negro and white colleges. Later they made their way to the North with some economic competence which they had inherited. The members of this family who are living in the North have occupied prominent positions in the Negro community and their children have in turn married into Negro families with traditions. The sex morality of this family has been for three generations the sex morality of the great American middle class. When we undertake an analysis of some of the cases of illegitimacy which the social worker has to deal with, we find these things lacking. The following case will illustrate this point:

This sixteen year old girl who became pregnant was the victim of a broken home. Her parents were ignorant and mere laborers in the South. When the girl was eight years old her father died. She only received a sixth grade education and was passed around among her relatives, who had migrated from the South to different parts of the North. She was living with a sister in the North when her pregnancy took place. The father of the child was a roomer. He was a laborer

without any standing in any group. After enticing the girl into sexual relations he promised to marry her, but married another girl in the meanwhile. The girl is indifferent about prosecuting the man and is indifferent about the child.

The brief statement of the case cited brings out not only a lack of a family life to build up ideals but it indicates the problem of the Negro in the city. Where the Negro is forced to live in houses ordinarily occupied by a group on a higher economic level and supply the additional rent through roomers, then we have a breakdown of the intimacy of a family group. The plantation Negro who comes to the large city becomes almost completely separated from any moral order. Quite often the disintegration begins in the small town of the South and by the time the family reaches the northern city it is already broken. In other cases we find children being sent North by their parents in order to get an adequate education. Such an aim does not always motivate their coming North. One girl who had an illegitimate child said that all the young people in her community had heard of Chicago as a wonderful city for making money and enjoying freedom.

The problem of sex morality of the Negro, as we have attempted to show, is part of the moralizing of the group. We have seen that this process has gone on as the Negro has been able to create a group life in which he has acquired status and built up a tradition. This has progressed much faster among a certain small section of the population than among the mass. The mass which is being uprooted from the plantation system has been set adrift in a world without a moral order except where it has formed groups as in churches, lodges, and other organizations where the individual acquires status in a group. In the city where most primary group relations are dissolved we find illegitimacy and sex delinquency as indices of this lack of social control.

COLLEGE STUDENTS AND FREEDOM

JOSEPH COCHRAN AND CARLYLE A. CUNNINGHAM

“WHAT do you think the student body wants in the way of liberty to think, liberty to act, liberty to revise older concepts in the light of newer idealism, and liberty to attempt to lead social forces toward the accomplishment of certain ideals?”

The above question was recently put to an education group at Reed College. It was suggested by one of the group that a reply formulated by the cooperative effort of several persons would be a more accurate consensus of student opinion than that of a single individual. The class concurred, and a committee was appointed to plan and execute such a cooperative reply.

The committee decided that the best way to discover what the student body wanted would be to ask it; not, however, by appealing to the student body in general, at the probable risk of gaining responses from an interested few whose answers might be colored by their interests, but by securing written statements from a number of students as nearly representative as possible. This was done. From the several papers submitted excerpts have been gathered and arranged under the particular subhead of the question which they contribute to develop. It might be noted here that a committee of five began work upon the paper, but it devolved upon two to complete it.

In view of the fact that this paper deals with students at Reed College, it will be desirable, as a background to the discussion of student wants, to give a brief account of the policy, aim, and community life of the college.

“Reed College is a liberal College of Arts and Sciences. It is undenominational and co-educational. Faculty and students are engaged in a common enterprise: to discover and maintain the proper relations between the elements which go to make up a well balanced, well

rounded life, spiritual, intellectual, social and physical.

“The aim of Reed College is to prepare students for active and useful citizenship. It seeks to accomplish this by developing their powers of self direction, by teaching them to form judgments upon the basis of fullest available information, and by interesting them in the common problems and the common resources of the American people and of the whole family of nations.

“It is presumed that on his entrance the student and his parents recognize that in a community such as that of Reed College primary responsibility for the right conduct of the student rests with him. The faculty exercises all reasonable vigilance, but it cannot undertake to shield by special safeguards students who through immaturity or lack of ordinary experience are unable to take care of themselves.”

At Reed students and faculty constitute a community that is cooperatively governed. Once a month student and faculty councils meet to discuss matters of mutual interest. To insure freedom of thought the college has provided, not in theory but in fact, a strictly uncensored library and speaking platform.

Class attendance is voluntary.

Chapel attendance is voluntary.

Certain courses require no examinations.

Examinations are never proctored.

It must be allowed, in fact, that if Reed errs at all, it is in the direction of liberty.

LIBERTY TO THINK

“At the first impression ‘freedom of thought’ seems superfluous. There would seem to be no way of governing, limiting, another person’s thinking. Thought, however, is a mental output which bears a very definite relation to the mental intake; and the intake is often too closely watched. Students, no matter how much they regard themselves as men and women, are frequently regarded by their elders as children, and as children their thinking is governed in two ways. First,

by having great lumps of thought material hidden from them or put beyond their reach; and secondly, by having been educated in the channels of certain bugbears and taboos, so that they automatically cram certain self-stimulated thoughts back into their subconscious as blasphemous."

Another student has a different idea: "It is a man's own fault if he has not the liberty to think; he is either careless or lazy. There are two great sources of experience, life (direct) and books (indirect); whenever a man finds the one giving a distorted picture of the other, no power on earth can deny him the liberty of thinking about the two."

"I believe that liberty to think and to express one's thought is highly desirable in college. For this reason, I believe that all sides of a question should be presented. All thoughtful students appreciate the policy of a school which invites to its platform not only those speakers of unquestioned repute, but also those who are considered 'dangerous' by many other institutions. I believe such a procedure is more conducive to the development of well-balanced judgment than the policy of solicitous repression. If a man's ideas are (considered) extreme, the students should be given an opportunity to determine that for themselves, freedom to follow their own inclinations in saying what is, and what is not, good. After all, a person of college age has, or ought to have, some sense and discretion; and there is no better way of developing it than by allowing it exercise."

Perhaps, from the standpoint of education, there is a deep significance in the following statement: "There is much less danger in allowing the student to express radical opinions in college (where there is a professor to correct them if they are founded on false assumptions, and where he must know the other side of the situation in order to pass his examinations), than there is in bottling up

these ideas until he has graduated—and then turning him out into society with all his uncriticised and insidious fallacies. There is a positive gain in allowing college students to express themselves freely; their ideas are invariably challenged, and in defending themselves they learn both to weigh their own ideas and to do their own thinking quickly and accurately."

The committee points out this above statement as an example of what happens when a college becomes conscious of its liberalism. The result is the same as that obtained under a policy of strict censorship; the student had learned to associate radicalism with "insidious" and "fallacious." In this case, liberalism in education has been thwarted by its own hand.

So much for the liberty to think.

LIBERTY TO ACT

On this topic the papers were in agreement in expressing a desire for greater freedom in the course of study. Nearly every paper embodied this desire in one way or another. However, as the statements stand, one hardly knows how to interpret them. The intensity of the "desire" may range all the way from a wistful plea to a passionate yearning for freedom to follow some special subject.

"The student body wants freedom from outlined courses of thought which allow no non-conformity; freedom of opportunity to discover the facts and the truth about anything they wish to know without intervention of the faculty. They want unrestricted reading and opportunity to hear a good discussion of a subject. They want the opportunity to formulate their own opinions rather than have other people's thrust upon them."

"The student body wants the liberty to act upon their beliefs; freedom in the choice of work which vitally interests them. Few prescribed courses are desired by the students. They want freedom in when, and how they study."

"I think we need more freedom in the choice of subjects, and fewer requirements; we want freedom from grades and examinations, more independent work. We regret getting started on something and then having to quit to attend a class."

And further, on the matter of examinations: "Is there any reason to believe that an instructor is ignorant of any particular student's standing after a semester of papers, conferences, and class discussions? Examinations are not true indices of the educand's ability to think; nor are they any fair test of what facts he has memorized."

"One thing a student does not like is to be told just what subjects he should or should not take. A person is pretty sure to know what he wants when he starts to college, and with a little help from a professor he can arrange a suitable course of study."

This student does not agree with the above: "It has not been overlooked by the college administration that incoming students have been used to following a system of very definite daily assignments, but the confusion developed in the mind of the student, on being confronted by a procedure of suggested study, is perhaps greater than ordinarily presumed. Since the student is unaccustomed, and therefore unable, to think for himself, it has been taken for granted that he should be taught to do so at once; but leaving the inexperienced student entirely to his own devices may as often as not lead to results quite unfavorable to him."

With one exception, throughout the papers, student government and the honor system were desired; one student, however, demurred: "I do not support student government because I have a natural (or acquired) distrust for mobs and groups who gather together for the purpose of making their fellow students better. If I am to deliver myself bound into the hands of a group, I want it to be that one which is the least likely to

be swayed by the voices of those who implicitly believe that one man is as good as another. I want it to be that group which is the better trained to recognize, amid the multifarious shoutings of 'liberty and freedom,' the subtle note of personal ambition. We are so obsessed with the idea of liberty that a clever speaker, by the careful selection of phrases such as, 'oppression by the faculty, ability of students to govern themselves,' could swing a majority to vote almost any way.

"Is honor so tangible that we can systematize it? Do students become more honorable on the day such a system is installed than they were the day before?"

The women speak: "There should be freedom among the women to make what rules they think necessary for their own use, and they should not be held down to older conventions when they are capable of evolving their own."

A few papers gave the standard conception of liberty: "Action becomes the testing ground of thought; and, insofar as it does not hamper the freedom of others, it should not be restricted."

We leave the college campus and take the results of learning into the wide world.

LIBERTY TO REVISE OLDER CONCEPTS IN THE LIGHT OF THE NEW IDEALISM

It was in this aspect of the question and the one immediately following, that the committee saw the glaring defects of the educational system. Outside of a few general hints, there was no critical expression on such national problems as unemployment, naval race with Great Britain and Japan, mergers, balance of world's gold, scandals in high governmental offices, and America's foreign policy with small, as contrasted with large nations; not to mention the condition of America's art, music, and literature. One member of the committee looked upon the questionnaire as a challenge to his generation, and accused the students of having neither aims nor

hopes beyond the narrow limits of the college. Perhaps it is unfair to ask, in the midst of an experiment, just what the experimenter is attempting to do; or, as one student has expressed it, "It is difficult to describe definite ways and means of freedom until one has experimented widely."

We select a goal: "The ideal society for most of the students, I believe, is one in which all men are strong and intelligent, and in which these men use their strength in the accomplishment of worthwhile tasks, a society made up of men who can rise above materialistic interests to the appreciation of art, music, and literature. The material must not be neglected, after all . . . etc."

"My goal is: freedom for all men to develop their personalities and live in wide experiences, and grow as they advance in capabilities."

A student points out the way: "I believe that students have not yet abandoned their faith in the democratic ideal which has been America's inspiration for so long. But for the complete realization of all that democracy implies the people must have enthusiasm and a willingness to make experiments, which qualities can be obtained only through time and experience."

The committee reminds that: "Work is the law; the worth of a sentiment lies in the sacrifices men make for its sake; all ideals are built on the ground of solid achievement;" and finally, that eternal struggle is also the price paid for liberty.

We turn to the final question of what the student wants.

LIBERTY TO ATTEMPT TO LEAD SOCIAL FORCES TOWARD THE ACCOMPLISHMENT OF NEW IDEALS

"The new generation have new ideals which they should be allowed to work for. Having studied the old and worked out a new solution, the student should have a chance to try it. Cooperation,

not competition, might then have a chance.

We find that idealists often disagree: "One's idealism is nothing but that given him by his biological and social heritage, and is rather well fixed during childhood."

"We do not give a hoot about new ideals; what we want is the realization of some of the ancient ones we have had preached to us from the time we were old enough to listen; the ideal of equality, for instance."

"The World War has had a considerable effect in deflating idealism among students. After he studies economics, history, politics, in their relation to nationalism and internationalism, he becomes more than dubious about the brotherhood of man, making the world safe for democracy, etc. This has also led to a certain amount of cynicism in regard to 'national honor'."

Finally, the middle class speaks: "Ideas generally take a radical or extreme form at first; later through contact with others, these same ideals become modified and toned down; sometimes so sane and conservative, they might belong to a middle aged New England minister. Let those individuals who are burning with some great social, economic, or political ideal, go out and put it to test in the practical world; they will soon discover its truth or fallacy. If their theory is worth anything its use will be proved in the practical world; if it is useless, let its advocates starve until they come to their senses."

And the committee feels that it must reply: hunger and fear of hunger does not always have a taming effect upon the young radical or idealist; it may have the opposite. As an example of an "individual who was burning with a great social ideal," and who put it "to the test of the practical world," we cite Jesus, and ask whether he or the practical world was fallacious. We believe that any system of government or religion

which does not work out for the happiness of the vast bulk of humanity is undemocratic and should be changed. The violence of the change, of course, will depend upon the stupidity and ignorance with which the ruling party has used its power.

But the committee has not yet said quite what it wants to.

It is this: When it is a fairly well accepted fact that students go to college with some such idea as fitting themselves

to excel at "some sort of living in some sort of social world;" and the students, in contemplating their future relation to that social world, mull over in their minds such abstractions as Loeb and Leopold, Sacco and Vanzetti, Snyder, Gray, Hickman, Remus, and Capone, is it to be greatly wondered by their preceptors that these students are inclined to forsake some outworn and impractical ideals for more popular and profitable ones?

INTERPRETING THE YOUTH MOVEMENT

RALPH W. OWENS

WE HEAR a great deal about young people. Religious leaders are deeply interested in them. We are asking ourselves, "Is there a youth movement, and if so, what is it?"

There is a *movement* among young people quite different from any social movement seen in recent years, and it seems to be rapidly spreading. It is not organized with a constitution and officers, but is a restless undercurrent which is becoming more and more articulate.

I

It is difficult to formulate the thoughts, convictions, and desires of youth, but it seems to me as I know them that young people may be thought of as falling into three groups:

First, there is a very large group of those who are restless, eager, and full of life, but who take social organization for granted. They want that which will make them happy. They seek expression, but they are satisfied in large measure with things as they are. Inertia prompts them to drift with the tide, for, in company with most of their elders, they do not have the capacity to think constructively for themselves. They become soldiers in time of war, workers in time of peace. They join unions if

the pressure is sufficiently great, or if that is "the thing to do." They join churches for much the same reason. Perhaps ninety young people out of a hundred pertain to this class.

Second, there is a group, not so large as the first, composed of active idealists. In this group, for instance, are those who are thrilled with the social ethics of Jesus, and who accept service in the church and in other social organizations with the thought of making the existing order serve as "stepping stones to higher things." They wish to conserve what they feel is best, to revitalize the church and society, thinking thereby to win modern life to the ideals of Jesus. They will probably become ministers, or religiously and socially motivated business men, constructive leaders in their communities.

Third, there is a group, which sometimes appears small and at other times large, composed of young rebels. They see little good in the present social organization for it inhibits them, and prevents the immediate attainment of certain desires. They would scrap it all and establish a new order of things governed by what they call "freedom of expression." They are susceptible to fantastic appeals, such as that of sovietism, or radicalism in its many forms. From among

them are recruited the Bohemians in life. A few of these, when converted, become social prophets of a better day. As a social class they provoke our thought, and prevent the rest of us from drifting into an optimistic senescence.

It is manifestly unfair to classify young people into these three groups, but the classification will serve. It is still more unfair to set off young people from the rest of us, and refer to them as in a movement apart. If there is a youth movement, it is one of interests, not of age, and the youngster of fifty may be more radical, more unstable—or he may be more progressive and constructive—than the youngster of twenty-two.

The writer sat not long ago in a student conference. Six students, three men and three women, sat down with him around a table. Two of these were deeply interested in campus activities. They did not attend church, and felt that church influences did not amount to much. Perhaps the institution was all right, but they had never taken the trouble to find out. They had drifted with the tide of college life, and in that particular college the church influence was not so great as that of college activities. They had adopted the "scientific" attitude toward life, but were so very "unscientific" in their attitude toward the church. They were drifters in that regard. These two students agreed that they wanted something they were not receiving in life, but could not tell what it was. They were convinced that the church could not help them. After the writer and two other students at the table had explained the nature of reality in religion as a young person's goal, they said they thought perhaps this was what they needed. We have no evidence that they followed up the thought.

Two other students at the table were passively interested in the church, and passively interested in college life. They were neither within nor without. Every-

thing was all right; they made good grades; they had money to spend; they were perfectly satisfied. They were happy in their college life. They were happy when they went to church. They were happy in their social relationships, healthy, and all that, so, they asked, why worry.

The other two students were profoundly convinced that the salvation of society lay in the church. They felt that things were not so fortunate as they ought to be, and it was their particular problem to make things better. They felt the burden of this responsibility, and showed it in their conversation about the table. They were potential leaders within the Christian group, not satisfied with things as they are, but determined idealists set upon making things what they felt they ought to be.

II

Let us come back now and take another cross section of the youth movement. Approached from this standpoint, most young people would not fall into groups, but would be curiously alike. We shall mention just four aspects:

Young people are idealists. They look to certain of their leaders, and to certain institutions in civilization, as the center of their ideals. Particularly do they think of Jesus, when they do think of him, as a great idealist, whom it would be well to follow.

Young people want freedom of thought. They are not satisfied in the church, nor in any other area of modern life, to accept things just because they are told to do so—that is, most of them are not. Those of us who are parents know how strong is this urge. Young people want to accept or reject the standard modes of the times in accord with their own evaluation, or with that of their group. It is the exceptional parent who is able to bring his children to accept the standards under which he himself was reared.

Young people want freedom of action. Others have money to spend, why should not they have it too? Other sons and daughters drive cars, why should they not drive them? Other girls use lipsticks, why should they not use them too? Other boys drink, why should they not indulge as well? And there are so many influences in life leading to the establishment of habits commercially profitable to those who encourage them, that young people are frankly bewildered in knowing just how to act, just what to do. But they want freedom, and rather insist on it—freedom to follow a leader, or to go their own way as they will. It is curious to observe the many interests that are playing for the leadership of youth—government propaganda emanating from the war department, peace propaganda from a dozen agencies, social theories from deepest Russian red to palest Quaker blue—and scores of commercial agencies seeking to create a market for their wares from automobiles to hip flasks. Freedom of action? Yes, but how often is freedom “persuaded.”

Young people want to cooperate with their elders. Being young, they believe they should lead rather than follow, but they do want to cooperate. Take for example the church. Where youth has the privilege of developing his own religious program, and serving as he sees best, he is happy. In some churches, however, the principal function of young people is to come and sit. There is nothing to do but sit. They contribute their small change, and are urged to contribute more.

Their emotions are stirred—slightly—and are then allowed to cool. Very little of significant nature, they feel, is done. Young people want to cooperate in the church, and they will cooperate enthusiastically if their elders will provide the opportunity. And if they are given the wider sweep, they may provide the incentive for making the church a more effective instrument in social life than it now is.

Young people want to rely upon their elders, not only for support, but for sympathy, understanding, and authority in life. They insist, however, upon maintaining this relationship voluntarily. The day of the despot is gone. Youth himself sets the limits of dependence upon the counsel, the authority, the leadership he will follow. The elder must meet the conditions imposed.

The danger with the youth movement is not in the young people themselves, but in their elders. The stream of young life is teeming with tumultuous thoughts, and longing for some channel of effective expression. If their elders stem the tide, young people will dig a new channel for themselves. If their elders join hands with youth, the two together may accomplish things in the youth movement undreamed of in the movement of age.

“One ship drives east, another west
While the selfsame breezes blow.
’Tis the set of the sails and not the gales
That bids them where they go.

Like the winds of the sea are the ways of
the fates

As we journey along through life;
’Tis the set of the soul that decides the goal
And not the storm or the strife.”

RELIGIOUS EDUCATION IN PUBLIC SCHOOLS

IVAN G. GRIMSHAW

THERE are four theories of the relation of religion and education; and they may be stated as follows:

(1) All education is the function of the state.

According to this theory the state should provide both secular and religious education. This involves a state favored or supported church which not only does the religious teaching, but also guides the whole state program of education. This is the plan at present in operation in Canada in the province of Quebec.

(2) All education is the function of the church.

This is the Catholic view. It is explained in the following quotation from Dr. James H. Ryan, Executive Secretary of the National Catholic Welfare Conference:¹

The Catholic educational program is simple. We want every Catholic child in a Catholic school. We are far indeed from realizing such an ideal.

If this ideal, so much desired by the Catholics, were to be adopted and realized by all religious groups, it would strike the death knell of our public school system. Instead we should have a system of parochial schools, each supported by a certain denomination. In those parochial schools religion would be a vital part of the curriculum.

(3) The state must offer education to all pupils, but religious education is the task of the church and home.

According to this view any religious groups, or others, who prefer non-state education, are permitted to have it, but the state offers to provide education for all its citizens. All religious education of any kind is left to the church and the home, but is otherwise disregarded by the state.

(4) The state must provide education,

but the church must be made responsible for the presentation of religion.

This view is being advocated today by perhaps a majority of those who are interested in the religious development of the nation. Under this plan it is maintained that religion must be an effective part of all education, but at the same time, the American principle of the separation of church and state must be kept inviolate. This view assumes that the state provides only a part of education, and that religion supplies a vital part. The church must realize its responsibility in education, and provide a second system of schools, cooperating with and supplementing state education. From the point where the state schools leave off in the process the church schools must carry the work forward.

Just which of these four positions is to be accepted is a point of discussion in many quarters. Just what shall be the relation of church and state is a moot question.

The question of cooperation between church and state is receiving much attention at present. Many are coming to feel that the public school must provide all education for the child—both secular and religious. Some schoolmen are beginning to work on this theory and many interesting experiments are being made.

In an address before the Chicago convention of the Religious Education Association at Chicago, Mr. Erwin L. Shaver made the following comment upon such experiments:²

In certain communities religion is being taught in public schools in direct fashion. . . . In a village community a local pastor is appointed to the school faculty without pay. He goes regularly to the building and instructs all pupils with no request for such teaching having been made by individual parents. A well-known series of week-day religious edu-

1. In a speech before the Council of Church Boards of Education, January, 1926.

2. Four Types of Co-operation. *Religious Education*, XXII, 600, June, 1927.

cation texts is used. The technical separation of church and state is met by calling the course "ethics." . . . Just how far this practice is prevalent, we have little definite information.

At the very time that these words were spoken, the writer was in the midst of a study of such situations. In the light of the beginnings of this approach to the solution of the problem of the relation of religious and public education, the Department of Practical Theology of the Divinity School of the University of Chicago desired to ascertain the facts, and at the suggestion of the Department and with its cooperation, the writer undertook this piece of research.³ The purpose, scope, method, and results of this study will be recorded briefly in this article.

PURPOSE

The survey had one definite purpose. That was the gathering of facts concerning those public schools in which religious education was being presented under the following conditions:

- (1) As a regular part of the public school program.
- (2) In public school buildings.
- (3) On public school time.
- (4) By teachers paid out of public school funds.
- (5) Where credit was given as for public school subjects.

No criticism or defense of these experiments was attempted, but an attempt was made to discover exactly what the conditions were and to interpret the data presented.

Certain types of religious education in the schools were not considered as being within the scope of the survey. Namely: parochial schools, week-day religious education, the repeating of the Lord's prayer in classes, high school classes where credit was allowed for outside Bible study, or classes in moral instruction.

SCOPE

That there is a widespread interest in this movement was indicated by the responses which the Department received to the first survey letter. It was further shown by the fact that at least fourteen communities in ten different states are now conducting experiments along this line. These states are:

Georgia	South Carolina
Michigan	South Dakota
Nebraska	Vermont
North Carolina	Virginia
Ohio	West Virginia

The writer realizes that although an attempt was made to list all schools conducting such an experiment, there were no doubt schools actually in operation which were not discovered by the survey.

Most of the states are represented by only one school, while some states have more. A good deal of this variation is due to the difference in state laws as to the teaching of religion.

METHOD

Since the field covered by this study had never before been surveyed, it was necessary for the investigator to develop a method of procedure.

A letter explaining the purpose of the survey and asking for information was sent to five classes of individuals as follows:

- (1) Secretaries of local church federations.
- (2) State secretaries of religious education.
- (3) Denominational secretaries of religious education.
- (4) Professors of religious education in various colleges.
- (5) State superintendents of public instruction.

From the information received, a list was compiled of communities reported to be carrying on these experiments. A preliminary letter was then sent to the super-

3. For a complete study of these situations see: Grimshaw, Ivan G.: *Religious Education in the Public School*. M. A. thesis University of Chicago, September, 1927.

intendent of schools in each community asking whether such an experiment was being carried on under his jurisdiction.

When this information was compiled it enabled the investigator to eliminate certain cases in which not all the conditions of the survey were met.

Two schedules, or questionnaires, were then prepared for surveying these situations: (1) A Supervisor's Report,⁴ of which one was sent to each public school superintendent, and (2) a Teacher's Report,⁵ one of which was sent to each teacher.

RESULTS

The information gained from the study of these fourteen cases may be indicated as follows:

Objectives of Religious Education Classes—The teachers and supervisors point out three distinct types of objectives: (1) those centering in the individual; (2) those centering in the Bible; and (3) those centering in religious education classes as providing an enlarged and more efficient program of religious education.

The greatest number of objectives center in the Bible. Thus it would seem that the people interested in these classes place most of their emphasis upon biblical instruction. This is no doubt due to the fact that to these people religious education and Bible study are practically synonymous. The idea of a curriculum developed upon an experience basis does not seem to have entered into their thinking.

Little attention is paid to the development of Christian character on the part of the child, or to the matter of motivation in securing this end. Why such is the case was difficult to discover as those in charge seem not to know.

Organization and Enrollment—The study has shown these classes in religion to be, in most cases, of recent origin. In a good many instances the work is elec-

tive, although in some cases pupils attend these classes just as they do any other classes which are a required part of the school program. This latter method is of value in tending the put religion on a par with other school subjects and make it an important part of life.

Buildings and Equipment—It is here that these classes have, on the whole, an advantage over classes conducted in churches. These classes are here on a par with classes pursuing other school subjects. The child no longer has to leave a well equipped and well ordered school room to go to classes in religion in some ill equipped and poorly furnished church.

But what these classes gain in buildings, they lose in provision for the needs of the children. Very few of them have illustrative material worth mentioning, such as maps, charts, models, or stereographs. The same lack is also evident in the matter of religious libraries, only two schools having more than a dozen religious books for use by the pupils. This has a tendency to put too much emphasis upon the Bible as the only book necessary for instruction in religion.

Materials of Teaching—Here again we discover a paucity of material. The schools best cared for seem to be those using the Abingdon Series. The second best are those making use of state syllabi. In both cases there are decided disadvantages due to the fact that the Abingdon Series was not prepared for this specific purpose and must therefore be adapted for this use, and the state syllabi were intended for Bible study mainly as literature and history. It is consequently difficult to adapt these series to the purposes of religious education conceived of as an attempt to give a religious quality to the whole experience of the learner.

In some cases supervisors or teachers have undertaken to prepare syllabi. The value of these is doubtful since many of the teachers and supervisors are not religious educators.

The best method under the circum-

4. See, Grimshaw: *Op. cit.*, Appendix A.

5. *Ibid.*, Appendix B.

stances seems to be the adaptation of some standard week-day texts to use in these classes along with supplementary material. If the movement continues to grow new textbooks will be developed, but these must be developed so as to be both religious and educational.

Teaching Staff—The teachers employed in these classes are for the most part people who have made no preparation for teaching religion. The primary interest of most of them is in the subjects taught in the public school and they have only a secondary interest in religious education arising chiefly out of a love for children. From a secular point of view, their training appears to be commensurate with the grade and type of school in which they teach.

Their reading of religious books and religious magazines, attendance at religious education conventions, etc., seems to be determined by chance rather than by any definite attempt at improvement in their work in these classes. Religious education means to them simply one more subject which they are expected to provide in the schedule.

In practically all fourteen schools the emphasis is upon content rather than upon the development of religious attitudes.

The technique of presentation is lacking in many essential points. Very few of the teachers attempt to use the approach from actual life situations, using rather the approach from subject matter. A "telling" process is relied on as the main method of presentation rather than organizing the courses on the basis of experience.

This is no doubt due to the fact that practically all of these teachers have been trained on assumptions that so widely prevail in public education and have not come in contact with the newer approaches so characteristic of religious education in those centers where it is pressing toward the frontier, or with the

more advanced type of public school training.

Evaluation by Teachers and Supervisors—From the results obtained it would appear that the teachers see only those points of strength, of weakness, and of need for improvement which appear in the local situation. They have little appreciation of the movement as being country wide. There is no realization of what such a movement may mean other than to Blankville, Idaho, or Nameless, Mississippi. In addition to this, those in charge seem to see no need of correlation between their objectives and the things to be improved. One would almost be led to suspect that these objectives are formal statements on paper which in practice have not as yet become determining.

Legal Status of Courses—The attitude of most of the people interested in these courses is that they are perfectly within the law in their presentation. One or two mention the fact that they are not just sure when they may be stopped, while one or two others are not just clear as to the standing of their courses before the law.

All supervisors seem anxious to have it known that they are "keeping inviolable the American principle of the separation of church and state." However, in attempting to "get right with the law" some queer arrangements have had to be made.

CONCLUSION

To the writer it seems that such organizations as these classes can never provide the solution of the problem of how we are to develop a religious nation, and do it under the American principle of the separation of church and state.

However, the fact must be kept in mind that the separation of church and state does not mean the separation of the state from religion. America is, and, the writer hopes, will ever remain, a Christian nation. The American public school must remain a religious institution.

Only thus can we escape the menace of paganism. Why, as Dr. Luther A. Weigle pointed out at the recent convention of the Religious Education Association, at Chicago, a teacher should have to reply to a child's question as to the real meaning of Easter with some such words as, "Oh, yes, Easter is celebrated by some people as being the anniversary of Christ's resurrection," one can hardly understand. Certainly in a Christian nation we have a right to expect religious teachers in our public schools and a place for the presentation of Christian ideals and purposes, as well as the ideals and purposes of other religious communions. To do otherwise will result in paganism, or atheism.

Religion must be given its rightful place

in the education of the child. The public school has a wonderful opportunity before it; also a heavy obligation to meet. Certainly this great work can never be done by such makeshifts as Bible reading in the public schools, or by granting public school credit for a study of the Bible as history and literature. Neither can it be accomplished by means of classes such as we have studied in this survey. They are only one of many methods tried. Of them, we would say with Shaver:⁶

Does this kind of an approach work well? If one means the ability to "get by" with it locally, the answer is: Yes. Otherwise we must say: No. It is usually illegal; it is accomplished in most cases by subterfuge; it leads other communities into temptation; and, above all, it is teaching children a religion of deceit and trickery. . . .

6. *Op. cit.*, p. 600.

WILL THE PUBLIC SCHOOL MOVEMENT FOR CHARACTER EDUCATION SUPERSEDE THE CHURCH SCHOOL?

GEORGE H. BETTS

AN important problem, which conceivably may develop into a crisis, confronts those responsible for religious education. Here is the general outline of it.

The modern renaissance in religious education has been under way for about fifteen years. During the last ten years of that time a new movement has been developing in public education which promises in part to parallel the religious education movement and may finally supersede it, at least so far as weekday classes in religion are concerned. I refer to the recent movement for character education in the public schools. First a few facts about this latter movement.

An inquiry directed a few months ago to the forty-eight state superintendents of public instruction brought the information that practically all of the states now issue outlines, courses of study, or other materials bearing on character education. Some states require by law that special

emphasis be placed on the development of character in the schools. Utah has a statewide character training program. South Dakota has nearly 3,500 chartered chapters of a Young Citizens' League operating through the schools and seeking in concrete ways to develop personality and character. California teachers have had a character education committee at work. Rhode Island, Alabama, Nebraska, and other states are giving character similar emphasis as a school objective.

This movement is still more advanced and effective in many city school systems.

Detroit has for several years had at work a character educational committee of teachers, school officers and psychologists, and has interesting and productive experiments under way.

Toledo stresses what it calls the "Case Conference Plan" of character education.

Oakland, California, publishes three booklets aggregating over 400 pages on

character education in its schools—objectives, materials, methods.

Birmingham has a comprehensive program of character education, using special materials and methods, for both elementary schools and high schools.

Says Superintendent Jones of Cleveland, "The building of health, character, and good citizenship is an outstanding activity of the administrative and teaching corps." Time for character emphasis is set apart daily in the Cleveland school program.

Denver teachers and investigators have selected a list of thirty character traits (courtesy, courage, generosity, honesty, reverence, service) which are made the objectives of teachers and pupils through the work of the school.

Boston has a detailed course of study on character reaching from the Kindergarten through the grades. In it, desirable traits and qualities are stressed and opportunities provided for carrying the instruction over into practice.

Superintendent Hartwell of Buffalo says of the schools: "Character building is not an incidental or accidental objective of the schools. It is their first, chief, and most important duty." A committee of teachers and principals have worked out plans, methods, and materials to make this assertion effective.

Similar descriptions might be given of scores of other school systems. The education of character promises to become a major objective in public schools of the United States.

Stimulating and reinforcing this movement within the schools are various co-operating agencies. The National Education Association has an important committee at work on the problems of character education. State teachers' associations are studying and discussing the question. National conferences are being held to discuss this one single problem and lay plans for its solution. University schools of education are conducting re-

searches in character education and offering courses for teachers in this field.

All this is to the good, and right minded persons will do what they can to promote the movement such activities represent. But let it be noted that these agencies teach the same fundamental character traits that are taught in schools of religion. And probably the public schools teach them better than present day church schools are able to do, working as they do under limitations that are inescapable. Truthfulness, honesty, service, loyalty, good will, reverence, obedience, purity—it is likely that no single fine ideal of conduct taught in church schools fails of emphasis in those public schools which have made character education a serious part of their program.

What need will exist then for the church school, especially of the weekday type, when all public schools have come to accept the training of character as a major responsibility?

In proposing a tentative answer to this question a word of interpretation concerning the part played by religion in human life seems necessary. Religion, at least the Christian religion, makes three distinct though related contributions to the individual and society.

1. To the individual it gives joy, hope, comfort, satisfaction, significance to life.
2. It defines a way of life, a system of conduct or ethics.
3. It motivates this way of life.

The first of these contributions of religion is not to be overlooked. To give satisfaction, joy, a sense of security and well being in a rather tragic world, to give deeper meaning and truer significance to life on its subjective side, is a value of the highest order.

But religion must do more than this, for we live not in a subjective but in a social world, a world of contacts and relations each with others, where conduct is of prime importance. Not alone how one

lives with his own soul, but how he lives with his neighbors is an imperative question.

The Christian religion has proved its power as a control of conduct. It has transformed desires, sublimated instincts, spiritualized the sources of action for thousands of persons. But it has not done this for all. It has not done it for all who have professed allegiance to it and the church which represents it. It has not done it for the many who are but little touched by its power because of lack of contact with its teachings and its organized agency, the church. Here, then, lies the problem of the church through the work of its schools with the young: to extend its enterprise until all of the young and not merely a scant one-half or less are brought under its influence and instruction; and then to deepen and enrich and give quality to its teaching until for those under its instruction religion shall so penetrate their lives and take hold of their sources of motive that conduct shall respond to the ideals presented in its classrooms.

The public school, as we have seen, can teach the ideals, the desirable traits, the virtues approved by our civilization. But it cannot put the religious motive in its deepest sense back of these ideals. This is the privilege and function of the church school, but one which it has not yet been fully successful in achieving. The public schools can bring within their doors practically all of our young, and for six hours a day five days a week. Shall the church school hope to attain its results in one hour a week? Or even with the addition of a hurried second hour on a week day?

The extent to which religion can be made an everyday conduct control is a question not yet satisfactorily answered. Certain it is that professed Christians are still rather far from following out the way of life set before them by Jesus. Many seemingly devout persons not infrequently betray character traits of very

doubtful quality. Even church officials are not always good financial or moral risks. Studies which have been made of the characters of groups of children have failed to show marked differences in favor of those who have been in the Sunday schools.

Nor will it do any good to say what would be the case *if* the individuals concerned were truly religious. We must take things as they are or (at best) as we may be able to make them. Many persons seemingly religious show very grave derelictions of character—in honesty, kindness, purity, courage, dependability, courtesy, and probably many other ethical traits. The question is not what a perfect religion might be able to do under ideal circumstances, but whether our church schools can make Christianity as they interpret it a strong and positive control for right conduct, thereby adding to character education a factor which is lacking in the public school.

It seems evident that our times have sensed that not all is well with the training of our children. The quality of life, the average of conduct and character of our day, show signs of deterioration. The home, the church, the school taken together have not met the problem. The public school is at present undertaking to rise to its share of responsibility. It is introducing measures for the training of character through the curriculum, the teaching, the life of the school—but, as we have said, without the use of religion.

This is left to the church and its schools. Will the church school accept its share of responsibility? Will it reach out and bring under its influence the thousands of our young who are growing up in ignorance of religion? Will it so shape its methods, so select its curriculum and so choose and qualify its teachers that religion as it is taught our children may become a dominating controlling force in their lives,—a determiner of action, conduct, character?

To recapitulate: the Christian religion

is in its essence a way of life, a combination of traits, a system of conduct. This way of life, these traits of character, these elements of conduct are increasingly being clearly defined and well taught in the public schools. There remains only the question of the *sources of motivation* to make this potential way of life actual. Can the church school so teach religion as to

make it a *powerful source of motivation for right conduct*? It has not yet satisfactorily answered this question. There are many signs at present that it is working toward an affirmative answer. That such an answer can be made if the church fully awakens to its task, I have not the least doubt. But this answer should not be too long delayed.

CHARACTER EDUCATION IN THE SCHOOL

L. A. PECHSTEIN AND A. LAURA MCGREGOR

CHARACTER education is a joint responsibility of the home, the school, and the church. In the home it takes the form of that intimate and personal guidance which deals with the concrete situation as it arises in the light of a deep understanding of temperament and motive. In the school and the church, character education is necessarily accomplished through the group situation, although it must touch the individual with some personal message of inspiration and with some urge to action. Its procedures, however, are dictated by the fact that a class rather than a child is being dealt with, and its methods are formulated in accordance with prevalent standards of successful class instruction. It is from the point of view of the school that the subject will be considered in this article.

Before any satisfactory program of character education can be established, it is necessary to consider what objectives and aims such a program should have, and to picture the kind of character which, in all the complexity of human differences, it is desirable to set before ourselves as an outcome to be achieved with boys and girls. We are not concerned merely to list traits which should be embodied in fine living but to consider the whole personality at work.

Two characteristics of strong personality need special emphasis. Any systematic procedure should aim *first*, toward

the development of the self directing individual, the one who responds not to the "accident of authority" but to inner promptings which point for him the right road; and *secondly*, toward the development of the character which is positively good rather than passively not bad.

Time and again it has been shown that the home, the school, and the church may unite to develop the individual who will docilely do what is expected of him so long as he is under direction but who has no power of decision in moral matters when support from outside sources is removed. The institutional child is frequently a striking example of one who is constantly subjected to a regime of regulations, orders, and directions in every detail of his life, and who when removed from the controlling environment can find no self direction within his own spirit.

Students of childhood are emphasizing more and more the necessity for increasing independence paralleling developing maturity. This is quite as true in the moral field as it is in the physical or intellectual field. A gradual withdrawal of dictatorial management, and increasing stress upon individual responsibility, are necessary to develop a self directing individual.

The second qualification of worthy character requires that the child shall be interested to seek opportunities for doing good. It is very easy in the school situ-

ation, and the same thing is true in somewhat lesser degree of the Sunday school, to develop the negative type of individual who will never violate any regulation, who will be obedient and docile, who will never trouble the current of school room affairs, and who will consistently earn for himself the reputation of goodness, when as a matter of fact what he is showing is mere amenability. He does not do right; he merely refrains from doing wrong.

The adult community is saturated with such individuals and it is their inert presence which renders it so difficult for any great, forward looking welfare movement to get under way. These individuals show what Dewey calls the "protective coloration of neutral respectability." They are never found doing anything wrong, for that would call down upon them the penalties of the law or the censures of public opinion; but they are never found, in any generous or outgoing sense, doing what is actively right. Within the group life of school and Sunday school it is highly desirable to foster a more enthusiastic type of right living which, based upon ideals of kindness, unselfishness, and altruism, encourages children to do all the good they can within the circle in which they move.

The teacher, then, who endeavors to interpret a moral program in terms of increased power to direct one's self in matters of right living will see with some alarm the class and the individuals who need to be incessantly commanded. These have not yet learned to stand upon their own moral feet. She will consider it an equally serious matter that a class should be merely orderly without ever showing any initiative in the planning of desirable "deeds to do" or in the development of a spirit of service which forces the individual to exert himself for the group.

Any purposeful plan of character education must include three elements: knowledge, ideals, and conduct outlets.

Knowledge of right and wrong is by no means inborn. A child acquires the distinction through his contacts with people and through the responses which his own conduct elicits from others. With the young child whatever calls forth reprimand or punishment becomes wrong; whatever calls forth praise or reward in terms of personal satisfaction becomes right. As a child develops, however, the two aspects of conduct become less sharply marked. It is difficult then to decide what is right and what is wrong. For this reason it seems necessary to clarify the moral ideas of growing children and to enlarge their concepts of specific traits. A twelve-year-old, for example, has a general idea that honesty means not to lie or not to steal but he permits himself certain rationalizations which cloud his clear thinking upon the moral question.

An eighth grade pupil, detected in stealing five cents from the pocket of an overcoat hanging in a wardrobe, immediately excused himself by saying "He was a rich kid. He wouldn't have missed it." Another student who had taken an article belonging to the school offered as extenuation that it did not belong to any *person* and that he would not have taken it if it would have hurt anyone.

There is a certain sense in which both of these students need knowledge with reference to the particular moral quality involved. Their present idea of honesty does not stretch far enough to cover the moral situations which arise in their own lives. With boys and girls of school age it is safe to assume that many instances of wrong conduct are based upon limited ideas and call for illuminating instruction. The same thing is probably true at every stage of development. The eighteen-year-old who may have an adequate concept of honesty with reference to the use of other people's property may, for example, fail to see the application of the moral principle when it comes to the use of his employer's time.

Occasionally the failure to develop a

broad concept of right arises from the fact that the individual's established attitudes and general contacts have never before brought a given situation sharply to his notice. In the following case, for example, a teacher's concept of reverence received a sudden enlargement. A boy was sent from his class for swearing. When asked what he had said in the classroom he responded that in a moment of vexation he had said "Jesus Christ." This, of course, was serious breach of proper reverence. The boy was a Jewish boy and said in his own defense, "I didn't know you'd think that was so bad. The other boys say 'Holy Moses'." It is quite true that the other boys say "Holy Moses" and the expression is undoubtedly quite as offensive to Jewish ears as the irreverent use of the name "Jesus" is to Christian ears. The teacher in charge received suddenly an enlargement of the concept of reverence.

The clarifying and enlarging of ideas of right and wrong will not operate alone to produce fine character. Ideas must be transmuted into ideals through the play of emotion. What a child admires intensely he strives to imitate, and a successful plan of character education must develop not only a knowledge of right and wrong but also an intense enthusiasm and admiration for the right.

Children's ideals are rarely abstract; they are strongly embodied in persons who live, move, and act. In other words, a child does not set up for himself an ideal of honesty, or of perseverance, or of purity; rather, he admires some person in whom these qualities may find living expression. The force of literature, biography, history, and more than all of shining good comradeship, is here apparent, and in either direct or indirect methods of character education the engendering of intense and warmly colored admiration for noble personalities must be one of the procedures to be developed. Knowledge, while a necessary ingredient of fine character, leaves the individual

cold. Feeling, on the other hand, urges him to action. If his feeling for the right is strong enough he will find satisfaction only in conduct in keeping with his own ideals.

The third factor in character education ✓ is action itself. To stir a feeling of admiration which then can find no action outlet is to fail in the essential purpose for which the feeling was induced. Emotion which remains on the inactive plane either produces the dreamer who escapes from reality by imagining heroic actions which he never actually puts into practice, or it produces strange deviations from normal conduct because no appropriate action outlet can be found for the sentiment stressed. In either case energy has been wasted.

Many boys and girls will discover their own action outlets if they are sufficiently moved. Every observer of children will note, for example, how readily a feeling of sympathy for some unfortunate transmits itself into something to do for him; but where the appropriate conduct pattern is somewhat complex, or where the driving emotion must overcome inhibitive obstacles, a systematic plan of character education will attempt to provide the necessary action outlets in the school and home environment. If the idea of dependability is developed with a class and a strong enthusiasm for this quality aroused through story and anecdote, definite ways of illustrating the trait in action should be called to the attention of children in order that they may not leave it in a romantic sphere of unusual and heroic circumstances but may embody it as an everyday virtue in the more commonplace activities of their daily lives.

To sum up, then, a plan of character education for the school must take into consideration the development of clear ideas of right and wrong, the strong stimulation of admiration for the right, and the practice of right doing in situations satisfyingly in accord with the idea and the ideal in the mind of the individual.

Plans for character education may be roughly classified as of two varieties, the indirect and the direct. The indirect plan, as it has been applied in schools, assumes that the school environment and the school activities carry certain moral implications which a child cannot escape in any way. This is true to the extent that a school offers a well organized and purposeful form of daily life and that its materials, particularly literature and history, have inherent in them large moral values. When, in addition, the teachers of a school are themselves fine examples of unselfishness, courtesy, and devotion to duty, with personalities which attract and arouse admiration, boys and girls will grow unconsciously in moral ways. The best teachers, however, consider that if moral training is left entirely to the influence of an environment in which knowledge values rather than character values seem to have a predominating importance, the best results in character training will not be attained.

Objectives must be approached with a certain degree of awareness and anticipation. Incidental values, while they may be present, are too casual to act as character influences in the lives of all pupils. While character training may be indirect to the extent that no special time is allotted for it in the daily schedule, it should be direct in the sense that contents and situations have been analyzed to discover their character training possibilities.

When a school accepts for itself the motto "Education into Citizenship" and begins to realize that character is the most important of the seven cardinal objectives of education, it begins to study its materials in the light of possible moral outcomes. History, geography, literature, science, and the arts, are levied upon for character values. This does not imply an incessant preaching throughout the school day on texts derived from the content subjects, but it does mean that the teacher has recognized in advance the moral implications present in the content with

which she may be dealing on a given day, and that by comment, illustration, reinforcing anecdote, or merely fine interpretative reading, she makes the moral issue stand out clearly with the class.

When her group is studying Miles Standish, for example, they are enjoying an attractive story beautifully told. The rhythm of the poem, its imagery and adornment, its delightful tale, and its colonial setting render it especially appealing to boys and girls from twelve to fourteen years. The teacher who has discovered the lines:

"I have been angry and hurt—too long have
I cherished the feeling;
I have been cruel and hard, but now, thank
God! it is ended."

and who realizes that it is the irascible Miles Standish who comes forward thus to admit that he has been wrong and to stretch out a hand of friendship to the man who angered him, can by her mere expressive reading of the lines help boys and girls to feel the inherent nobleness of spirit that has prompted the incident. Inability to take upon ourselves the blame for our own misdoing is one of our commonest weaknesses, and this is especially true of boys and girls who tend to perpetuate little quarrels among themselves rather than manfully to say, "I was in the wrong." To have it brought home to them, therefore, with feeling, that their hero in literature, for the time being, has been able to do this, points its own moral without comment from the teacher. The lesson has been a lesson in literature, the time was allotted for that purpose, and the values were adjusted to that end, but out of the literary situation emerges a moral situation. This will not happen incidentally, however, but will occur because the teacher recognizes the occasion.

Indirect moral training at its best has about it, then, a strong element of planning and prevision on the part of the teacher, though it lacks the directness of the lesson in which the moral value would be the only one sought. Interesting ex-

amples of the analysis of curricula in terms of moral aspects are to be found in the Los Angeles school publication No. 60, *High School Character and Conduct Course of Study*, and in the bulletin *Character Education Methods (Iowa plan)*, published by the Character Education Institute of Washington, D. C. The latter bulletin says: "The moral program is not superadded to the regular curriculum. . . . If the teacher is occupied consciously and definitely with the direction of the whole tenor of her school towards true moral objectives, everything she teaches will both consciously and unconsciously help in reaching the true goal" (pp. 29-30).

The direct method of moral instruction is the method of certain public and private schools, notably the Ethical Culture School in New York City, where a time allotment is given and a special content is developed for direct moral instruction. In general the direct method involves an analysis of the ideal character in terms of traits or principles, and an effort to organize around these anecdotes from history, literature and life which will serve to make the moral idea stand out clearly and at the same time give it a strong tinge of emotion eventuating in action.

Frederick Gould, an English instructor, demonstrated this method in America some years ago. It was his practice to select a moral idea, and help children to broaden and develop it through a series of stories and discussions. In a "service" lesson, for example, he would carry children through a series of enlarging ideas, each illustrated by story and each followed by comment from the boys and girls. Beginning with the simplest idea of service, an ideal of large and noble implications would be reached step by step through the following series:

- Service for pay
- Service for pride in craftsmanship
- Service for love
- Service for the unseen
- Service for posterity.

This method requires not only an excellent story teller but one thoroughly *en rapport* with his materials and utterly unselfconscious in presentation and discussion. This method is the best one to use where a character education period occurs as morning exercise, as weekly guidance period, or as special ethical lesson. It can be preeminently the method of the Sunday school. It involves the actual setting up of a course of study in terms of moral values to be made centers of admiration. Its great difficulty lies in the fact that it is somewhat detached from conduct outlets, and the school that attempts it must be unusually alert to provide conduct situations leading to worthy activity.

The materials of the Ethical Culture School, the discussions found in Adler's *Moral Instruction of Children*, and Neumann's *Education for Moral Growth*, present in keenly analytical, scholarly, and helpful ways the case for the direct method of moral instruction, the content which its courses might take, and the relationship to be established between the ethical lesson period and the actual conduct of life.

As auxiliaries to the direct method of instruction many schools have found it desirable to establish codes which will center the conduct ideals of boys and girls. A collection of these as developed in the schools of New York City has been published in *Character Education in the High Schools of New York City* (Board of Education publication). Another series appears in the publication of the Headmasters Association of Boston, entitled *Character Education in Secondary Schools*.

There seems to be no question in the minds of those concerned with character education that a code is really helpful. It serves as a statement of goals or objectives for an entire group. It sets forth in visible form those qualities which a school considers makes its good repute. To the extent that it emanates from a student

body, or that it is accepted as the creed of "our school" after it has established itself traditionally, it becomes a living and active force in the lives of children.

The teacher's part in clarifying its meaning with successive classes, and above all in accepting the code as a statement of guiding principles for his own life, gives it dignity and worth in the eyes of students, and its group significance puts behind it the sanction and the pressures of public opinion as represented in the school community. Slogans, school campaigns for courtesy, service, etc., are helpful in the same way. They crystallize the thinking of large numbers of children about a central interest of moral value.

Educators have been much concerned to attempt the measurement of moral progress through scales and tests developed for the purpose. Rating scales by means of which a pupil estimates his own character and personality, or a teacher analyzes the pupil's present state of character development, are in common use. Self analysis blanks are found among the guidance materials of many schools, and are also found in printed form in most of the character pamphlets referred to in this article. Probably the most scientifically constructed and helpful rating scale for the use of teachers is the Upton and Chassell "Scale for Measuring the Importance of Habits of Good Citizenship" (Teachers College Publication—Columbia University).

Of a more objective character are tests designed to measure through conduct the stage of moral progress reached by the given individual. Among the best known of these are the Voelker tests, an account of which appeared in *Religious Education* in April, 1921.

In conclusion, it may be said that at present character education plans include the development of high ideals through direct or indirect class instruction, the or-

ganization of the school environment to call forth conduct in keeping with the ideals thus established, the development of group opinion and group enthusiasms through commonly accepted school codes, and finally a progressive attempt to measure the results attained through school procedures and so to discover where such procedures can be improved. The acceptance of character building as the ultimate aim of education forces upon those concerned with the training of children serious thought and conscientious experimentation in an effort to find the surest methods of helping each individual to develop a moral life that will embody the increasingly finer and nobler ideals of the race.

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This list does not attempt to cover all the valuable material in the field of character education, but merely to suggest a few helpful references.

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BEYOND REASON*

HARRY EMERSON FOSDICK

TEXT: Matthew 18:2-3—"And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

We are to think this morning about one of the most prevalent problems that one finds in the religious life and thought of today. Most people want religion. They want its comfort, its peace, its power, its moral dynamic. They want to be undergirded by faith in God, the soul, and immortality. But many of them do not feel that they are intellectually justified in enjoying it. They want it with their spirits but with their minds they often think that they are smuggling in contraband goods for which they have no intellectual justification. They cannot argue their religion out. They cannot rationalize it. They cannot put Q. E. D. after it.

In facing this problem let us do what Jesus did with his disciples. We read in Matthew's eighteenth chapter, "And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Obviously, any kingdom of heaven that a little child enters he does not enter by the processes of rationalization. Little children do not get into any kingdom of heaven by logical ratiocination and scientific argument. Can you imagine a sharper contrast than that presented to our thought between the typical modern mind on the one side, glorying in its scientific process and thinking of that as the major method of dealing with reality and getting at true knowledge, and, on the other, Jesus' little child

getting into the kingdom of heaven by his so contrary method?

Surely, if there is anything in what Jesus says here, and one presumes there is, we moderns need to see it, especially we modernists in religion. Religious modernism is the endeavor to rationalize religion; it starts with science and with this new world-view which science brings and, taking that as test and standard, says, We will have nothing in our religion contrary to that. Says modernism, You cannot keep your science in one compartment of your mind and your religion in another. All truth is God's truth and great discoveries, like evolution or the reign of law, if they are true for science are true for religion also. To this extent at least, any one who knows this pulpit will understand that we are modernists.

Moreover, modernism says that as a matter of history the great intellectual triumphs of the Gospel have come at those times when Christianity has faced a new world-view, a new science or philosophy, has comprehended and mastered it, absorbed and utilized it. That happened in the early centuries when Christianity first faced Platonism. That old Greek philosophy was a superb endeavor to find a rational explanation of life. At first Christians were in deadly fear of it; then more capacious and hospitable minds took it in, carried it over into Christianity, domesticated it, utilized it, and made Christianity the master, not simply of the morals, but of the minds of those first centuries. The Nicene Creed is a blend between the religion of Jesus and the Platonic philosophy.

Then in the medieval age the works of Aristotle were freshly discovered, translated, and introduced to the Western world. Christians were in deadly fear of them. They insisted that the thought of

*A sermon preached at the Park Avenue Baptist Church, New York, March 11, 1928, by Dr. Fosdick, Pastor of the Church.

Aristotle was antagonistic to the thought of the church. Then more generous and capacious minds, like Thomas Aquinas, came and comprehended Aristotle, mastered Aristotle, absorbed him, utilized him, and so for centuries controlled and conquered the intellect of Europe.

Today we face a similar problem. A new world-view is presented to us more marvelous than Plato's, more rational than Aristotle's. Astronomy, geology, biology, physics, chemistry, history, psychology present to us how interesting and amazing a new world-view! If Christianity turns her back on that, neglects it, denies it, she is condemning herself to the shallows of human history and making herself an ally of darkness against light. But Christianity will not do that. The mind of the church will once more rise up, comprehend this new world-view, domesticate it, absorb it, and so grow greater and stronger because of it. That is what modernism means. More than once in Christian history that attitude of thought has saved the Gospel and it will save the Gospel again. For from Plato and Aristotle to evolution, one of the major factors in Christianity's power has been its capacity to absorb and use new truth.

While this is all true, however, it is not the whole matter. For the fact is that this science that we are now wrestling with, that we are trying to absorb and domesticate in Christianity, that we tend therefore to make the test and standard of our thinking, has one primary way of getting at truth. It is a very rigorous, logical, rational way. Gather the data, build up your generalizations, verify them by the data, verify and verify again, until you can write Q. E. D.—that is the logical, rational, scientific method of getting at truth. When, however, a man who tries to make that the test and standard of all his thinking turns to his religion, his faiths, his worships, his ideals, his aspirations, his inner experience of need and of renewal, his adoration of things spiritually beautiful, it does not work. He knows

that he does not get at those things by scientific processes of thought. That fact is very disturbing to him. Probably, he thinks, these religious experiences are not intellectually justified; they are illusory and unreal. You know how widespread that problem is. One of you wrote to me this last week that the scientists and the philosophers satisfied your mind, but how you wished that you could pray again!

This morning, therefore, let a modernist who would not for the world equivocate, or trim, or retreat a single inch in his modernism insist, nevertheless, that neither in religion nor in any other realm of spiritual reality can you get at the deepest truths or the greatest experiences by methods of reasoning alone. Consider the truth that while in religion or art or music or love or goodness there ought never to be anything irrational, not while the sun shines will you get at the depths of religion or art or music or love or goodness unless you are willing to go beyond reason. For there are many kingdoms of heaven into which nobody ever enters except by the method of the little child.

We face, then, this proposition so strange and unfamiliar to many modern ears that there are ways of getting at knowledge and dealing with reality that lie beyond rational logical processes.

For example, there is the sense of beauty. We all have it, some of us very keenly, so that we know what Keats meant when he said "Beauty is truth, truth beauty." That is to say, the sense of beauty is one way of getting in contact with reality.

Take Beethoven's Fifth Symphony, for example, and subject it to the rigorous processes of rational, scientific analysis. You know what will happen before you are through—you will be counting air waves, until you have the Fifth Symphony presented to you in a mathematical diagram of sound schedules arithmetically gotten at, and some one will be saying to you, There is the Fifth Symphony. And

if you say, No! that is one way of getting at the truth about the Fifth Symphony and it is important, but it is not the only way, he may insist that such basic, scientific, mathematical facts about the Fifth Symphony constitute all the reality there is to it. You, however, will still be sure that there is more than one way of getting at reality, and that in this case the most significant way has not been used. Give me back my Fifth Symphony, you will say; play it for me again; let me get at it, not with my rational processes, but with my sense of beauty; let me walk once more in its green pastures and beside its still waters restoring my soul!

How obvious this is, and yet how much it needs to be said! There are ways of getting in contact with reality that lie beyond scientific analysis. This is the experience that Walt Whitman had when he went to hear an astronomer lecture and after listening for a long time as he worked at his diagrams and his statistics Whitman says

"How soon unaccountable I became tired and sick,
Till rising and gliding out I wander'd off by myself,
In the mystical moist night-air, and from time to time,
Look'd up in perfect silence at the stars."

Would you say that while Walt Whitman was listening to the diagrammatic lecture of the astronomer he was getting at reality but that when he changed his method and went over to another, not scientific, not rational—went out into the mystical moist night-air, and from time to time, looked up in perfect silence at the stars—he was not dealing with reality? No, you cannot say that. The latter is one way of dealing with reality.

So, for myself, I carry my sense of beauty up into religion. One has no business to have a religion that is irrational, but one has no business either to try to exist upon a religion that is merely rational. Mark it! I say that, although my problem has been the rationalizing of religion. Like many of you college folk

today, my struggle in college was with atheism. I gave up all belief in God at one stage of my college career and had to fight my way back, forever unwilling to accept into my religion anything that could not appear at the bar of reason and defend itself. No man has any business to have in his religion, or music, or astronomy anything that is irrational. But, my friends, you can no more get at the depths of religion than you can get at the depths of music or even appreciate the stars by reason alone. There is something more in you that answers to them. Your reason is not the only faculty with which you handle reality. There at least is the sense of beauty.

Moreover, there are days when our reasoning faculties are pitifully feeble in handling the mystery of life. There are days when the longest plummets our minds can drop into this vast sea do not reach bottom. And then thank God for some of these other faculties that open the gates of life to us! They do not give us a philosophic creed—that is the business of the rational processes—but they give us religion. As Augustine said, "I behold how some things pass away that others may replace them, but Thou dost never depart, O God, my Father supremely good, Beauty of all things beautiful." A man comes out from that experience carrying with him something in his heart which he is sure will require more than a materialistic interpretation of the universe to explain. It was Canon Streeter of Oxford who said that he was held to his religion by an inner experience that he knew no materialism could adequately explain. Aye, there is many a kingdom of heaven that you do not get into head first!

Again, not only is this true of the sense of beauty; it is true about love. Love is a way of dealing with reality. There is no use in saying that love is rational; it is not. It is not irrational, but it is something so different from both that you have not said anything about it if you call it

rational. Nevertheless, it certainly does bring you into contact with reality. Imagine trying to describe a love affair as a rational process. Start with a syllogism: major premise, all men ought to fall in love; minor premise, I am a man; conclusion, I should fall in love. Imagine feeling a sense of rational satisfaction at that logical beginning and then going on to make a scientific analysis of the one to be loved in the hope of building up a demonstration of the rationality of loving her! Not even a philosopher could fall in love that way.

Listen!

"First time he kissed me, he but only kissed
The fingers of this hand wherewith I write;
And ever since, it grew more clean and white,
Slow to world-greetings, quick with its 'Oh,
list,'
When the angels speak."

Is that rational? No, nor is it irrational. It is Mrs. Browning telling how much she loves her husband. Certainly you would not say that it does not represent reality.

My friends, this is true about the whole world of persons. You can learn a great deal about many things by adding, subtracting, dividing, multiplying, by getting statistics, making generalizations, and developing theories, but you never can learn the deepest things about persons that way.

Here is a man who knows his mother. There are not many things that a man knows more certainly than his mother. You say you know Boyle's law of physics and Einstein's latest statements about gravitation, but here, on the other hand, is a man who knows his mother and as for certainty, positiveness, and importance of information, at least you must put them on the same level. Indeed, it may be that Boyle's law of physics may have to be restated and that Einstein, who has corrected Newton's phrasing of gravitation, may sometime have to be corrected himself, but there are some things a man knows about his mother that never will have to be changed. The most certain

knowledge that we have is knowledge of people. As Paul said, "I know him whom I have believed."

Yet never do we get such knowledge by merely scientific processes. This world of persons, which is the realest world in which we live, we never can learn by rational processes, but by insight, intuition, sympathy, appreciation, love. For my part, therefore, I carry this truth gladly and freely up into my religion. Scientific methods of getting at truth are magnificent. They are glorious in their achievements already. They are still more amazing in their promise. There are wide areas of human life where they are uniquely dominant and we must trust no other methods there. But in a universe where there are so many different ways of getting at reality I refuse to be monopolized by one process. There are some things you cannot know without love. Love is not simply emotion. It is a method of cognition. It is one roadway into truth. There are some kinds of knowledge you cannot get at by any other path.

Here, for example, is a modern poem, *The Two Prayers*:

"Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears—
'Dear God, make me a man
Like Daddy—wise and strong;
I know you can.'
Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head,
'O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere'."

Such experience is a road to knowledge. There are some things you do not get at without that method. It is not simply emotion. It reveals something true. It is a kingdom of heaven that you never enter unless you become as a little child.

Another method of dealing with reality is spiritual adventure. Put on one side all the things that we have thought through

and put on the other side all the things that we have worked out, and is there any question which is the more important? There are some things we never will get at the truth about unless we think them through. Let us go into our studies with our cogitations and think! Only so will we get all the truth in some realms, and some of the truths in all realms. But what wide areas there are that we never will get at the truth about except by another process altogether!

For example, is it possible to organize the world for peace instead of war? That perhaps is the most important question in the world today. But we never can argue out the answer by logical methods only. We must have faith enough to try. We must have spiritual adventurousness enough to set ourselves to organize the world for peace, undiscouraged by temporary failures, until we have worked our way to the conclusion, not arriving by a Q. E. D. method, but by spiritual adventurousness. Only so can we prove a proposition in such a realm.

We know now that chattel slavery is not indispensable in this nation. But once we did not know it and we never could have found out the truth by logical processes only. Indeed, most of the rational arguments at the beginning came out on the wrong side. It was our fathers' spiritual adventure that discovered the truth.

In how many realms does this fact obtain! Prove to me, some one says, that the Christian life with its faith in God, with its law that we find life by losing it, with its ethic of the Golden Rule, with its road to liberty by being carried out of ourselves through devotion to something greater than ourselves, prove that it is worth the cost. I cannot prove it—not by logic, not by a method that ends in Q. E. D. We must have faith enough to try that life. We must get at that realm by spiritual adventure. How did you and your wife know that you would make a happy married pair? That was not a matter of logic. That was a matter of adventure. How

did you know that you could be a scientific physician and love it for forty years? It was nothing you could prove in advance; it was vision plus daring. How do we know that a woman like Jane Addams of Hull House has discovered the secret of a happy life in comparison with which a modern flapper eats dust and ashes and lives in purgatory? You cannot prove that by logic. That is a matter of spiritual adventure. How do we know that when Paul talks about being "strengthened with power through his Spirit in the inward man" he is talking about something real? That is a reality you have to find by tasting and seeing that it is good.

Is not this the reason why sometimes we find a rich and radiant religion in people of untutored and unsophisticated mind? They are not intellectual. They never have rationalized their faith. They cannot argue much about it. But ever and again we find such persons with a tingling and radiant religion that we envy. They carry at their girdle the keys of the kingdom of heaven.

And this is the reason: their sense of beauty, their love of people, their capacity for spiritual adventure have carried them away over into the centers and away up to the heights of spiritual experience where we, the intellectuals, with what Shelley calls our "owl-winged faculty of calculation" have never been able to soar. That is not simply true about religion. Listen to this from a professor of English literature at Cornell. "Untutored and unsophisticated persons, though they may fall short of its full value, are often the most genuine readers of poetry, because like children they read spontaneously and naturally; while critics and professors of literature, with their intellects uppermost, sometimes never come to the true poetry at all." That is a professor at Cornell saying about his realm just what Jesus said about his. You do not enter that kind of heaven except as a little child. People who go at that kind of truth intel-

lects uppermost oftentimes do not arrive.

What about your sense of beauty? What about your love of people? What about your capacity for spiritual adventure?

Let us add one more item: what about your imagination? For there, too, I refuse to be monopolized by logical, scientific methods. For example, what is a diamond? I happen to know because I have just looked it up carefully. A diamond is a form of crystallized carbon in which every carbon atom is "symmetrically surrounded by four other carbon atoms, arranged at the corners of a tetrahedron in such fashion that the whole crystal is a continuous molecule." That is a diamond. But you here this morning, just betrothed and deeply in love, look at that diamond on your finger. You who are preparing to celebrate your fiftieth wedding anniversary, look at the diamond on your finger. Is that what it is—a continuous molecule in which every carbon atom is symmetrically surrounded by four other carbon atoms at the corners of a tetrahedron? No, were you to try to describe to us what your diamond is you would have to stop using that kind of scientific language altogether and talk in another kind of speech—imagination. And, moreover, you would be saying something real, something true, describing something much more poignant and personally important than that atomic tetrahedron.

My friends, this is true everywhere. There always are two ways in which things may be said, one by scientific analysis and the other in the language of imagination, and it takes both to tell the full truth about anything. A scientific physician analyzes a cold and talks about it in language that the ordinary man cannot understand, but Charles Lamb said, "My bedfellows are cough and cramp; we sleep three in a bed." That is not scientific but that is true. An astronomer will plot for you the sunrise in accurate mathematics, but Romeo said

" . . . jocund day,
Stands tiptoe on the misty mountain tops."
That is not scientific but it is true. Meteorology will balance for you the various air pressures in the atmosphere and explain the winds to you with mathematical precision, but Christina Rossetti said

"Who has seen the wind?
Neither I nor you:
But when the leaves hang trembling,
The wind is passing through.

Who has seen the wind?
Neither you nor I:
But when the trees bow down their heads,
The wind is passing by."

Psychology can plot remorse in terms of its mechanism in a psychological graph but Macbeth, looking at his bloody hand, said:

"Will all great Neptune's ocean wash this blood
Clean from my hand? No; this my hand will
rather

The multitudinous seas incarnardine,
Making the green—one red."

You cannot say all you want to say by that first method. You have to use the second method, and if you refuse to use it you cannot say the deepest thing about any realm of your experience. So I refuse to try to rationalize all my religion. You cannot rationalize the deepest things in religion, not because they are irrational but because they are something else. "O God," cried Martineau, "who art, and wast, and art to come, before whose face the generations rise and pass away. . . . Our fathers in their pilgrimage walked by Thy guidance, and rested on Thy compassion: still to their children be Thou the cloud by day, the fire by night." That does not represent science, but it does represent truth.

I suppose that there are some of you here who do not need this sermon, but there must be some here who do need it. For we modern people are like folk who live in a house with windows on all its sides but who somehow have gotten it into their minds that there is only one window that they can look through and believe all they see—the window of scientific analysis, the window with the northern ex-

posure, the cold view. But, my friends, you have windows all around your life, the sense of beauty, the love of people, the capacity of spiritual adventure, the insight of imagination. You never can see the full truth unless you use them all.

There may be some one here who protests against this. He wants to say, I appeal to reason! So do I: I appeal to reason! And I ask you, On what rational basis, God having given us so many windows to look through, do you select one as the only one that is valid? All these other faculties of handling reality came out of the same nature from which your intellect came. On what rational basis do you say that one alone is valid? This is not simply a preacher's way of talking. Go up to Columbia University and study under Professor Montague; he has even published a book on "The Ways of Knowing." Five of them! Not the same list that I made this morning—he is a philosopher and went at the problem another way—but with the same idea. Not one way of getting at truth, says this philosopher, five of them, and you never, as a philosopher, can get at all truth if you will not use all five.

If you say the intellect has the right of veto on the others, I agree. You cannot look out of the window of beauty or love or spiritual adventure or imagination and then report that you have seen something irrational which you propose to believe in. You cannot prove that the earth

is flat or that Moses wrote the Pentateuch or that evolution is not true, by beauty or love or spiritual adventure or imagination. Those are the realms where the rational processes are king. There they rule and to them all appeal must be made. They are there uniquely dominant.

But those are not the realms where the deeps of religion are. He who comes to the depths of religion must come by another route. "And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

PRAYER

Eternal God, our Father, we beseech Thee that Thou wilt open for us all the windows of our life. North, south, east, and west, we would be four-sided folk. We would look toward all the horizons. We would have all the vistas open. We would grow rich with life abundant. O Thou Who art the truth, show us the many-sided nature of truth. Save us from the narrowness of our modern thought, as sometimes we have prayed to be saved from the narrowness of our ancient thought. Keep us from being provincial. Open Thou the gates of life on every side and may we be generous and ample souls in the appreciation of Thy truth. We ask it in the name of Christ. Amen.

MEMORY WORK IN RELIGIOUS EDUCATION

AN APPLICATION OF PRINCIPLES IN EDUCATIONAL PSYCHOLOGY

ELEANOR HOPE JOHNSON

IF THE religious attitude can be stimulated through education, and the religious character strengthened, then there is no more important use for principles in educational psychology than that of making more effective the teaching of religion. Religious education is so inclusive that many books might be written on its best purpose and methods. The topic selected for this paper seems to the writer a good illustration of the usefulness to religious education of certain precepts in a wider educational field, and illustrative also of important problems peculiar to religious education.

Memory work has recently passed through a stage almost of vilification. So much emphasis, and that well-deserved, has been put on interest, motivation, projects, that memorizing has, in competition with other methods and principles, received much less attention than it has deserved. There are two principal reasons, it seems to me, why children should learn verses from the Bible "by heart."

1. To store their minds with passages of great literary beauty, making recognition of such passages immediate whenever they are presented to eye or ear and, unconsciously to the children, enriching their vocabularies by the addition of some of the noblest words and phrases in the English language.

2. To accustom them to the language of devotion and spiritual expression, a language not natural to the majority of English speaking people. The expression of any emotion is more difficult to northern races than it is to the Latin, and this seems especially true of religious emotion.

These reasons are expressed in adult phraseology but the writer feels that their

application to children is entirely valid. For instance, as to the first reason, much has been said against giving children for memory work passages whose meaning cannot be made entirely clear to them. But children, even very little ones, seem to take pleasure in beautiful sounds. Rhythm also has a native quality; their joy in it is spontaneous. If they commit to memory and practice frequently the repetition of some beautiful passages whose meaning, perhaps, is beyond them, the poetry, nevertheless, becomes part of their mental furniture. When, later, the meaning of the words becomes clearer, the child will have, already formed, an emotional background which will greatly enrich the connotation.

Children are very suggestible; sometimes that seems to be their most noticeable trait. If a passage expresses in sonorous and poetical language the loving power and wisdom of God, an impression of beauty is made which gradually becomes part of a standard or criterion of expression and thought, and ugly things will presumably find less room in which to lodge. Ruskin attributes whatever excellence there is in his prose style to the long passages from the Bible which he learned from his mother.

It is considered valuable to familiarize children at as early an age as possible with good music. There is much in the music's meaning which children cannot grasp until they are older, but rhythm and melody are readily caught, and become associations which color occasions with real beauty. This should apply as truly to literature as to music. Often such beauty can be pointed out to children and made real to them, with the result that exercises in memory may be-

come also exercises in appreciation. Needless to say, this beauty must be felt by the teacher or such exercise becomes purely perfunctory and, to that extent, harmful. Because of its beauty I feel like taking issue with the statement that the following quotation is unsuitable as lesson material for little children:

Above the voice of many waters
The mighty breakers of the sea
The Lord on High is mighty.

A notable principle in educational psychology makes an early learning of such a passage important: "With impressions of equal strength, those formed earlier are less adversely affected by time."¹ This greater permanence is partially brought about by the greater number of opportunities for recall. The question of suitability was undoubtedly raised because the passage quoted above is beyond a child's experience and intellectual grasp. But in explaining such a passage one can always make sure that a main idea, simple in nature, is grasped. The more subtle and related meanings can be left for a later time.

A vexed problem in religious education is what Old Testament stories are suitable for lesson material. Many questions are being raised as to the effect on childish imaginations and on later intellectual attitudes of the earlier conceptions of God. Miss Streibert says:

"These conceptions (that is, of a jealous or vindictive God) often appear in the story element of the Old Testament that children love. The higher and nobler conceptions are found more frequently and more forcibly stated in the sermons of the prophets and in the Book of Psalms. The sermons can be used for young children not at all and the Psalms very little, except for a few memory verses, with the result that children often do not come in contact with the best of the Old Testament and get very mistaken conceptions from the part they do know."²

Why not use more of these "higher and nobler conceptions" as material for memorizing, so helping children acquire command of the language and at the same

time giving them a simple interpretation of God's love and power?

Suppose, even, that a child should substitute his own familiar word for an unfamiliar one, what does that matter, as long as the main idea is prepotent? He must attach some idea to the whole; his mind is essentially concrete and insists upon a meaning for what he hears and learns. If he makes his own the idea of loving power, single words do not matter particularly, except as they may interfere with the beauty of the phraseology. The boy who substituted in the Lord's Prayer the word "Harold" for "hallowed" was not made less reverent thereby. Reverence, indeed, is not a natural attitude of mind with little children; it seems to be partly acquired in childhood, partly a later development. The boy's idea of a Heavenly Father was concrete and anthropomorphic, or it was no idea at all. Better have "Harold," as long as the main idea of a Heavenly Father who gives us what we need and wishes us to ask for it, is included.

"Children are not troubled by a strange word, so long as the general meaning is perfectly clear; indeed, one common way in which they add to their vocabulary is that of hearing words whose meaning they feel rather than know."³

It is well in assigning memory verses to give some story of the context and an explanation suited, if possible, to the child's stage of development. If the teacher discovers that a child is interpreting such explanation inaccurately, the sooner correction is made the better, even if such correction is a little over a child's head. He is bound to interpret for himself according to his own experience. The teacher cannot help that, and must not be unduly troubled by it. A child must make his own mistakes, and not be able later to lay the error at the teacher's door. Too great an effort on the part of the teacher to suit the passage to the child's power of interpretation may result

1. *Psychology of Childhood*, Norsworthy and Whitey. (Chapter on Memory.)

2. *Youth and the Bible*, Muriel Streibert.

3. *The Bible in the Education of the Young*, Raymond.

in false meanings which remain and play havoc with later understandings.

The point I wish to make is that it is not necessary that a child shall have a mature and final interpretation of a passage in order for him to get much good from it and to enjoy learning it. The enjoyment of learning often depends on other factors than the complete understanding of the passage learned, as does the benefit to be obtained.

The second reason for memorizing as a method in religious education is contained within the first. Phrases such as, "Our Father in Heaven," "Create in me a clean heart, O God," "God be merciful to me, a sinner," become permanent acquisitions. As such, they come quickly to expression when the appropriate association or other stimulus is presented. One's thoughts are clarified by expressing them; for these more subjective or emotional states spontaneous expression does not easily come about. Verbal phrases really descriptive of such states seldom become permanent possessions unless acquired fairly early in life. There is no reference here, of course, to the purely conventional or insincere use of such phrases.

It is one of the pleasures of "growing up" that old and familiar phrases constantly acquire new content. The mental and emotional attitude accompanying the prayer, "Create in me a clean heart," would be very different in youth from the emotional attitude it would connote in adult life. That, however, is no argument against making it one's own in the early years. The same statements apply to memorizing hymns. When I was a very little girl I began learning hymns to recite to my grandfather on Sunday afternoons. "Just as I am, without one plea," was a particular favorite and I used to sing it to myself after I went to bed at night. I cannot imagine why, unless there was some soothing quality to the rhythm and the tune, and a vaguely pleasant emotion connected with the

words. The words could have conveyed very little meaning, but there was, of course, a general idea which I could understand. I must have learned many hymns the words of which were quite beyond my comprehension, but the result has been a familiarity with the hymn book and an enjoyment in playing and singing hymns which must be due largely to that early experience, for the occasion was always a pleasant one and my grandfather's approbation a thing to be greatly prized.

This experience suggests another psychological factor which must never be lost sight of, namely pleasantness. If these pleasant accompaniments had been lacking in my experience of learning hymns, the result might have been quite the opposite from the one I have described.

And this brings us logically to *methods* of memorizing which may well be studied in connection with religious education. The best verses for a little child are "those he can understand and that are likely to help him every day, and those that are connected with some story he likes." "Only the best—what is of immediate and permanent value" (A. J. W. Myers) should be chosen.

The question arises as to the best age for memorizing. It is unlikely that children under six will profit by formal memorizing, or by drills. Little children differ very much in the ease with which they learn from listening to the repetition of their favorite rhymes. Probably it is not wise to urge memorizing upon them, although some children of three years love to learn and repeat nursery rhymes. Prose is much more difficult material, however rhythmical it may be. The normally bright child is ready at six for paragraphs of two or three sentences. But the material learned should be a whole, with a beginning and an end—a concept which shall convey a meaning to his child mind complete in itself. If a Psalm is to be learned, the whole should

be given, then it can be conquered by degrees. It is difficult to interest any child in fragments; he wants, as I have said, a perceptible beginning and end. Otherwise the work is purely formal.

Repeating a text one Sunday, and then giving it up and going on to others, is not learning enough, if the reasons for memorizing given above are to be regarded at all. Passages must be *over-*learned to be retained, that is, learned better than is necessary for one recitation.

Norsworthy says the retentive power is probably best from the fourth to the twelfth year. "If associations are worth while, childhood is the place to fix them." In the early years, up to nine, it is believed that the auditory memory is stronger than the visual. Recitation is, therefore, for those years, the very best method of memorizing,—and a single Sunday's recitation is not enough.

There are two kinds of memory, we are told, the desultory and the logical, and the first, which is the more important in this discussion, depends largely upon the strength or vividness of the first impression. Apart from this first impression, desultory memory depends upon drill, and drill has shared with memorizing in the unfavorable attitude of educators described above.

Bagley speaks of repetition as a "circular reaction," the "instinctive copying by a child of his own adjustments."⁴ Repetition is, therefore, the native basis for drill or training, and as such need not be unpleasant. Anyone who has told stories to children and is familiar with "tell it again" as a constant response, or watches the spontaneous play of little children which is so often highly repetitious, cannot regard drill as only drudgery. Primary children might well rehearse their "memory gems" twice during the church school session, at the beginning and at the end of the hour. With

older children lessons are better remembered if spread over a longer period, with plenty of opportunity for the forming of cross associations and a wider range of relationships. Allowance must be made for orientation in new material, but at the same time a slackening of attention must be prevented. Memory verses of earlier Sundays should also be repeated, and this can and should be made a pleasant exercise. C. K. Ogden⁵ gives clear suggestions as to how this pleasantness may come about:

"The primary aim of all formal training is to teach the pupil how to handle a varied material so as to reach ends which should be clear to him." (p. 303)

A new sense of power often comes to a child as he handles such "varied material" with increasing ease. Ogden goes on to say:

"The most reliable incentive, and the one most worth developing, is the pupil's own sense of his growing command of the subject; for this springs from the self-regarding sentiment which is the nucleus of the personality." (p. 305)

It is not a help, necessarily, to children below the sixth school grade to write their memory work. The rule should be, *hear, see, say*. Always the teacher must watch for and take account of individual differences in memory work. Difficulties and rivalries are often stimulating, but impossibilities only discourage and inhibit. If a child cannot memorize, or is markedly slow, some plan for excusing him might well be made. In religious education, as in any other division of education, understanding of the children being taught is essential, if the teaching is to be at all successful.

The value for children and young people of making their own some of the most personal and spiritual parts of the Bible is well expressed by Miss Streibert

4. *Educational Values*, Bagley.

5. *The Meaning of Psychology*.

in her book *Youth and the Bible*, and this paper can well close with a brief quotation. There only needs to be added some suggestions as to methods of teaching to be employed. These should not only consist of exposition and discussion with all sorts of original or suggested projects, but of a literal taking possession through the memory of those most noble passages which often do not at all lend themselves to profitable project or discussion methods.

"While our children are hearing stories of Jesus told in their own vocabulary, which make him a friend and guide to them in their every day lives, they should also be gaining through the hymns and prayers and ceremonies of the church an impression (vague at first, but real) of deeper meanings of the same Jesus to

grown-ups and to men of the past. The way should thus be opened to the mystical, the imaginative, the sacramental, apprehension of truth to all the class in part, and in fuller measure to members whose temperament makes it the natural and right way into the life of the spirit for them." (p. 160)

"If religion is what the Master showed it to be, a life of constant relationship to and cooperation with a great Father spirit, then it is as foolish to expect that it can be acquired late in life as it would be to keep a child from normal relations with his fellow human beings until he was eighteen and expect him then to choose his friends and enjoy them. Opinions can be changed later far more easily than a sense of the reality of God can be developed." (p. 216)

EDUCATIONAL SOCIOLOGY—A NEW FOUNDATION SCIENCE

JORDAN TRUE CAVAN AND RUTH SHONLE CAVAN

RIVAL DISCIPLINES AIMING AT THE CONTROL OF CHILD DEVELOPMENT

The past decade has seen the development of many movements toward what is, after all, a single result, although unfortunately those absorbed in one movement have often failed to take account of the work of the others, not unlike the seven blind men describing the elephant. Religious education, direct and indirect character education, educational psychology (in learning processes and in intelligence testing), mental hygiene and psychiatry, courses in citizenship, thrift, safety, health, and vocations, and national organizations such as the Boy Scouts and Camp Fire Girls, all directed toward adjustment processes, have each gathered enthusiastic and mutually insulated groups. Now a newcomer appears on the scene—educational sociology.

The total volume of writing in these fields is so large that no practical worker could be adequately familiar with all of it. What can be done to make this huge accumulation of experience and science usable?

A generation ago there was no such separation into segments. The parent courses in educational philosophy discussed certain basic problems and out of each of them has come some one of the above movements. However, these older unified courses also made fundamental distinctions, with which we can cut across the boundaries between these now separate and unrelated fields, and put together the sum of the material which is contained in the scattered writings of the diverse groups. Adjustment of the child to environment in its subjective, objective, and technique phases, curriculum, and the analysis of social fail-

ures are convenient headings to describe the basic processes with which they all deal. All these forms of education are primarily adjustment, a turning of raw material into a product. "Turning" implies a process with a technique. The raw material is the plastic child. The product is successful conforming to social patterns. This process of adjusting the child to environment, to the educator, is method; to the behaviorist, how to condition; to the social psychologist, the process of implanting and defining attitudes and of teaching ideals. The child, our plastic material for this adjusting process, is studied in the subjective, internal aspects ("what goes on in the inside of his head") by mental hygiene, mental testing, and the psychology of learning. For the external, objective aspects of this adjusting process, the patterns of knowledge and behavior the child is to achieve, the educator studies social demands and patterns, ideals and moral codes, and the institutions to which he must conform. The training stunts (the lists of pupil experiences and inventories of what is to be learned) are the curriculum aspects of this adjustment to life. And, as in medicine, we get to the heart of these processes and their relationships by studying the failures of the process, through social pathology, mental pathology, and studies of delinquent and problem children. Independent as all these fields seem, they are basically aspects of the adjusting process. Educational sociology seems the reappearance of a "science" of the whole of this, a synthetic and inclusive treatment, setting in order some of the confusion resulting from concentration on a part.

THE MODEL FOR EDUCATIONAL SOCIOLOGY

Probably Herbart and Dewey illustrate the common source of the scientific and university study of education. Men primarily philosophers take knowledge into account and include it in their lec-

tures. A psychology, stressing the learning process, thus develops. Any attempt to apply their ideas inevitably makes them lecturers upon education. The "professor of philosophy, psychology, and education" still exists in college catalogues. Scientific education began as an application of psychology—but it was a psychology of the individual learner, a psychology of the armchair or secluded laboratory, built up in isolation from life and social groups, extraordinarily individualistic.

The universal prerequisite to education courses is still educational (individualistic learning) psychology. But after the nineties came complaints that the academic educational psychology did not make the beginner know how to teach. How to discipline, motivate courses, establish interests, transform classroom paragraphs into life long habits (as in health and thrift) did not necessarily follow. Conclusions from individualistic experiments did not invariably point the way to control a social process, that by which a part of a social group (the child) in social group activity (community life) would make his acts conform with social patterns. These are problems of social psychology, not of individual psychology. So, for a decade, the demand has increasingly appeared for a second prerequisite, a basic study to be group centered, socially oriented. Since the students of these problems of social psychology were primarily sociologists, and since the objective aspects are included by this point of view, the new movement brings forward the conclusions and the materials of sociology to help educators solve their problems. Courses and text books called educational sociology are a result. The new applied science is admittedly in its infancy. It is still almost wholly a borrower, as educational psychology was a decade or two ago. It has yet to develop its own problems, methods, and research drives.

Psychology has been defined as the

summary of what is thought and done by the men called psychologists. A similar phrase gives us a working definition of educational sociology, for no definitive statement of what educational sociology includes and excludes can come for a generation. But the writings and activities of the men working on educational sociology do fall into definite types. The future educational sociology will doubtless be the sum of what experience proves usable from all of these fields.

SIX TYPES OF WRITINGS IN EDUCATIONAL SOCIOLOGY

The workers and writings in educational sociology seem clearer if roughly classified into certain types.

a. One group is reworking and *socializing the philosophy of education*, making a more socially minded analysis of what education is and should do. Some do not call their books textbooks in educational sociology and yet the type of work they represent must be the foundation for thinking and criticism in the new field. Many schools, without use of the term, are teaching much that is included in educational sociology.

b. Survey course and short course introductions to sociology, "sociology for teachers," "normal school sociology" represent another type. Let us call it *introductory sociology condensed for teachers*. Theoretically, these are not educational sociology. They are the prerequisites or substitutes for it, or are combinations with it, related to it as general and educational psychology are related. Perhaps the greater volume of the teaching in educational sociology is of this composite type. Since the bulk of the enrollments are undergraduate, normal, or short course students, this situation doubtless will continue.

c. Students of *educational problems* may, on such topics as "socialized methods," discipline, community relations of school officials and extra-curricular ac-

tivities, get help from sociologists, much as earlier students borrowed from psychologists and statisticians.

d. The *objectives* of education are increasingly considered by specialists in the field as operating in a primarily social world, and the *curriculum* is considered as a means of meeting social needs. To many writers educational sociology is primarily the theoretical material on which curricular determination must be based. Writings of this type merge insensibly into the first type, and into the third, of which it really is an expanded subdivision.

e. The sociologist with his characteristic set of concepts, terms and research methods can attack a problem which has educational importance. *Sociological studies* by a sociologist may throw light on educational difficulties. Thoroughly trained sociologists are a type so new and so scarce that heretofore little effort could be spared for problems of the borderline areas in sociology. A great prospect of future development seems to lie here.

f. In the future we may hope for a new type, where the men will be in training and interest neither sociologists, educationalists, nor philosophers, but a new and *differentiated type*, educational sociologists. They will work in specific fields now only guessed at, on new research problems, use a stock in trade of new concepts and distinctions, operate new research methods. That will be the grown up stage of the present immature "science."

ANALOGY WITH EDUCATIONAL PSYCHOLOGY

This classification may be clearer if we contrast the results from five decades of development in educational psychology with those from one in educational sociology, by applying this classification of types of writings to the former.

a. Educational psychology also began as an elaboration of the teachings

of such philosophers as Herbart and Dewey, and still includes the writings of many workers essentially philosophers, rather than scientists. To the purely laboratory worker or the behaviorist, most of educational psychology seems more like the work of the philosopher than does the work of the physicist.

b. "Psychology condensed for teachers" is also frequent. Typically, general psychology is given the would-be teacher, then an introductory course in educational psychology, but in many institutions a combination course appears, omitting or casually sketching most of the items comprising general psychology. This type is illustrated by titles such as "psychology for teachers," "psychology in its educational applications" and the like. It represents material selected according to the interests of the educationist, not the psychologist. Often it lags a decade behind the work of the research men in psychology. Contrast the archaic treatment of instinct in educational psychologies with the *present* position of such doctors of philosophy in psychology as Judd, Allport, and Faris.

c, d, e. Most of educational psychology consists of writings of two kinds. One deals with the problem of the educationist, incidentally based on psychology. The other treats the studies of psychologists attacking problems incidentally of importance to education. One sub-field in educational psychology is sometimes considered the whole significant portion, namely, the study of learning, its process, conditions, and curve. Similarly, the study of objectives and of curriculum needs has been sometimes deemed the whole of educational sociology.

f. In such major contributions as the measurement of intelligence (educable capacity) and achievement (outcomes of learning) new problems have been entered, new methods evolved. A future of similar development is the hope of educational sociology.

THE CONTENTS OF BOOKS IN EDUCATIONAL SOCIOLOGY (ILLUSTRATIONS)

a. *Socialized philosophy of education.* Much of the writings of Suzzallo, Bode, Chapman and Counts illustrates present-day representatives of this type. Historically the earliest, it merges insensibly into types *c* and *d*.^{*} Payne^{12†} (p. 33) speaks of "President Suzzallo, who may properly be styled the father of educational sociology." Part I of Chapman and Counts[§] discusses "How is education related to adjustment," "What properties of the human organism make education possible," "What properties of society make education necessary," "Why has society established the school to promote education."

Bode³ discusses and criticizes the new theories of curriculum construction and of psychology from the point of view of the American tradition of democracy. Democracy, he says, is "a social organization that aims to promote cooperation among its members and with other groups on the basis of mutual recognition of interests" (p. 14). Education is a "process of initiating the child into spiritual membership in society" (p. 30). Such movements as the logical and psychological organization of subject matter, consensus of opinion as the basis for educational objectives, job analysis, sociological determination of objectives, and the project principle, as well as certain theories of the learning process, are measured against the democratic ideal and their shortcomings pointed out. Finally, Bode discusses constructively what culture and education should mean in a democracy.

b. *Sociology condensed for teachers.* This type can be illustrated by Good⁸, Kulp¹², and perhaps Snedden.¹³ Good treats selected social groups: Primary

^{*}The discussion of objectives serves as a major connecting link between types.

[†]Numerical references are to be found in the bibliography at the end of the article.

[§]This book is used as the textbook in the courses in Educational Sociology taught by Professor Counts at the University of Chicago.

(family, recreational, rural, urban); intermediate (economic, fellowship, and informational, religious, as a trade union local, a club, a grange, a Sunday school); and secondary (economic and informational, as the American Federation of Labor, the Woman's Club movement, the state). Selected problems, such as crime, poverty, and race, follow.

Snedden deals with the social institutions and processes, devoting Part I to societies and social groups, and Part II to social forces, processes and values, including specifically geographic environment, socialization, social control, cooperation, conflict and competition, domination and democratization, social values, social efficiency and progress. He writes, however, for more mature students.

Kulp's outline, most avowedly of this type, adds sections on cultural anthropology, history of sociology, and methods of research, and gives greater emphasis to the social psychological aspects.

c. *Educational problems interpreted sociologically.* One of the newest books, Smith,¹⁶ devotes chapters to surveys, studies of pupil and teaching populations, social aspects of internal administration, organization of school life (extra-curricular activities), guidance, discipline and moral education, and method as an agency of socialization.

Chapman and Counts⁵ in Part V on "What principles govern the conduct of the school," have chapters on the functions of the elementary and secondary school, and of the college, responsibility for vocational education, "What methods should control the conduct of instruction," "To whom should society delegate the educational function," and "How should society support and control education."

Payne¹³ has a chapter on "Social significance of changes already effected in educational institutions and curricula."

The scope of this type of material is broad. Payne¹³ (p. 35), speaking of New York University, says, "Those sub-

jects belonging in the field of educational sociology are pretty well determined. We have already announced some twenty-five courses in the department of Educational Sociology in the School of Education. Among them are courses in health education, physical education, immigrant education, civic education, vocational education, the curriculum, and introductory courses in Educational Sociology. From this layout it would seem that any course might be included. . ."

d. *Educational problems—objectives and curriculum.* All writers, by special chapters and incidental comment, stress this aspect. Payne¹³ (p. 32) quotes Ellwood, "Now the science of education has two chief problems . . . the aim of education . . . and organizing a curriculum which shall be in harmony with that aim . . . both . . . essentially problems of applied sociology. . . The science of education in so far as it concerns these two fundamental problems in education is essentially an applied science resting on sociology." "Educational sociology has as its chief province the scientific determination of objectives," states Snedden¹⁹ (p. 32).

Chapman and Counts⁵ in Part III on "What are the sociological foundations of education" has as chapters how education may further health, promote family life, order and humanize economic life, advance civic life, enrich recreational life, and foster religious life.

Snedden¹⁹ in Part III on "Sociological foundations of education" discusses objectives, and the sociological foundations of physical, vocational, social, and cultural education. Part IV deals with the school subjects, one by one, in terms of their sociological foundation.

Peters¹⁴ devotes the major emphasis of his book to the process and content of curriculum making in relation to its sociological background.

In Part III of Kulp's forthcoming book^{12A} the sociological contributions discussed in Part II are applied to educa-

tional problems. For this "applied side the clue is taken from an activity analysis for the definition of problems in order to analyze their sociological aspects. The general view is that the approach should be concrete and practicable rather than philosophical. We would scientize education." He includes among his chapters discussions of supervision, school "pests," how to direct voluntary activities, leisure activities outside of school, and adult education.

It is singular that so little attention has been paid to activity analysis heretofore. The forthcoming work of W. W. Charters of the University of Chicago on teaching activities, teacher traits, and activities of women's college graduates ought to be an ideal type for foundation studies for educational sociologists.

e. *Sociological concepts affecting education.* This type obviously shades into type 2, but assumes prior sociological knowledge and technique. The two differ much as the normal school and graduate courses in psychology differ. Types of groups (primary, secondary, family, rural, etc.), morale, leadership, and progress, are stressed. A peculiar lack of agreement exists in one aspect, the relative emphasis of the different writers as between such sub-divisions in sociology as social structures, social processes, social psychology and personality, pathology, research techniques, sociological history, and cultural anthropology. If some are right in their inclusions and exclusions, others are sadly wrong.

Kulp's forthcoming book,^{12a} Part II, will set forth the chief sociological contributions to education, mainly in terms of methodology. "The sociological analysis is mainly in terms of personality, social processes, group methods of studying these, and how these methods can be utilized by educators." His topics for chapters include culture as behavior patterns, wishes, attitudes and personalities of pupils, group aspects of habits and thinking, personal disorganization and

maladjustment, social interaction, crowds and social movements, publics and public opinion, and a section on organizations and their influences.

f. *Independent contributions.* Only the beginnings of this type are available, of course. Examples of monographic studies may be cited, each a pioneering venture. Thrasher²¹ has studied gangs and has recently been made director of a three year study of the effect of a boy's club program upon a local community and its boy problems in New York City. The study is under the department of Educational Sociology of New York University. Counts⁷ studies the social factors in secondary school selection and elimination. Bobbitt and Neitz² analyze the activities comprising adequate participation in good citizenship. Harap¹⁰ investigates the needs and activities in economic consumption.

The integration of such research ventures is under way. Clow and his committee on bibliography have published the first of a projected series of yearbooks to be produced by the long term investigating committees of the National Society for the Study of Educational Sociology.¹

The group headed by Payne at New York University has begun a journal¹¹ for the new field, though its wider usefulness is threatened by a tendency to make it seem local, almost the house organ of one institution. For example, all five articles which constituted the last issue (April, 1928), are by men credited to a single university. There is an allusion in the introduction to Payne's book¹³ to a textbook and a sourcebook in preparation. Kulp is also preparing a textbook and a sourcebook.

EDUCATIONAL SOCIOLOGY AS A SCIENCE

Several impressions result from again skimming through the literature in the field. First, it is difficult to hit several birds with one shot. Some writers are obviously presenting material selected

primarily for the needs of a single group, the elementary teacher, the practical principal or superintendent, the technical curriculum maker, or the graduate student of educational theory. Too rarely does it explicitly appear in the title page or preface that a given book is directed to the needs of a specific group. The books will be more serviceable when definitely organized to meet the needs of a single constituency. Although it may be good book selling, the present attempt to make one book meet the widely divergent requirements of such groups is a marked weakness.

Second, there seems to be a great lack of agreement on the types of material included. There is tremendous difference in the topics put in the various books. The six classes discussed above appear irregularly. Some books are wholly of one, some of one or two, some a mixture of all classes. And in any one given type, there is little uniformity of topics, material, or terminology.

Third, the breadth of the material which is or might be included seems almost infinite. Almost every ramification of social theory, social psychology, educational practice, or philosophy might be somewhere included. Yet many research studies and topics for discussion which seem very pertinent are quite omitted from most of the books. General agreement upon the principles of selection and omission should be a next step.

Fourth, is the field primarily a subdivision of sociology, of education, or is it as yet sufficiently differentiated to be thought of as a new field? This appears when a practical question comes up, as where the prospective educational sociologist should go for his graduate training, and with what professional society and meetings the new group should be most closely allied.

Fifth, to whom does the field of social psychology belong? Kulp^{12a} makes it the back bone of sociology's contribution both in the internal aspect, as dealing

with "personality" and in the external aspect, as "social process." The earlier work touches it more lightly. The educational psychologists also include this field in their texts, although with different points of emphasis and great brevity. The eventual solution will probably be W. W. Charters' method. He would organize subject matter primarily under the teaching activities illuminated by it, rather than adhering to the old division by academic departments—putting in separate courses the material useful for teachers in history, biology, psychology, sociology, etc. This is too radical a departure from custom, however, to be an immediate solution of the duplication and working at cross purposes in the sub-fields where both biology and psychology, or psychology and sociology are involved.

Sixth, there seems lacking a basic orientation upon a fundamental philosophy, as is so greatly stressed by Bode³ as essential for a valid selection of content or of research undertakings. General agreement on a basic attitude is needed. Or if disagreement is necessary in the present early stage of development, a clear statement of the basis on which a given man or a group works is needed.

RELATION OF EDUCATIONAL SOCIOLOGY TO RELIGIOUS EDUCATION AND ALLIED MOVEMENTS

We have stated the object of religious and character education as well as of the allied movements in terms of adjustment of the child to the demands of an efficient life. There are differences not only between movements but within movements as to specific objectives and the best methods. In the present somewhat muddled condition, what is it that we may hope for from educational sociology that we are not already receiving from some other source?

Adjustment means adjusting something to something. To what are we trying to adjust the child? Two concepts are found in both religious and character education.

One is held by those who are attempting to instill in the child static attitudes and habits embodying certain traditionally accepted virtues. Much of the direct character education is of this type, i. e., courses which teach courtesy, loyalty, courage, industry and the like in successive weeks throughout the year, and without relation to concrete, problem situations. Most Sunday school texts which teach the biblical virtues without reference to present day problems would also fall in this type. The other concept guides those who are attempting to build in the child the capacity for a critical analysis of problem situations and for solving them on a basis that is intelligent yet also in harmony with the highest social ideals we have. In other words, those who accept the first concept are trying to fit the child to a fixed pattern of behavior; those who accept the second are trying to give the child power to adjust to a situation changing decade by decade.

There is involved here a fundamental point of view regarding the static or dynamic quality of social life. If social life does not change, then certain unchanging rules may safely be taught as guiding principles. If the social life changes, then there is need not only for a revision of character objectives at this time, but for constant revision, since there is no reason to believe that change will not continue.

Religious and character education are definitely tending toward the point of view that social life changes and that religious ideals must change also. The studies of problem situations, usually called "life situations" as the basis for religious education texts for children, and the stupendous attempt of the International Council of Religious Education to work out a complete lesson series on a life situation basis are illustrations.* This point of view is but part of the

larger shift of emphasis from an exceedingly individualistic religion toward a social religion, which has been very marked in the past thirty years.

In making this shift, religious and character education are in need of help. People working in this field might go directly to social psychology and to sociology for assistance. For the needed information on what the child must adjust to, and what happens when he fails to adjust, must come from the specialists in social psychology, social institutions, and social pathology. The educational sociologists, however, should be the "catalytic agents" who bring this fundamental knowledge to the practical worker in the fields of both general and religious education.

Educational sociology can contribute to religious education and character education in another way—with reference to methods of teaching. Religious and character education vary enormously in their methods. At one end of the scale is the teacher who gives the child biblical or other stories with the naive assumption that in some way the child will imbibe an ideal and apply it to his own life. At the opposite end is the teacher who involves the child in some practical project where he does something which presumably is the expression of an ideal. One group of educational sociologists is concerned with the way in which children build up attitudes and ideals and the factors which prevent them from building up socially acceptable attitudes. Their studies are made in fields of child activities and are suggestive for the whole process of furnishing the child with tools for adjustment.

Educational sociology has at least one further contribution to make through its pragmatic approach to the problem of adjustment. The reason that so much of what has been done in controlling behavior is ineffective is that it has been based upon an assumption rather than upon investigation. Much present day

*See W. W. Charters, *The Teaching of Ideals*, Macmillan, 1927, pp. 86-90.

religious and character education seems based upon an attempt to transmit into the child a pattern of behavior which is the result of our own experiences and significant to us in terms of these experiences. But the child, enmeshed in the experiences of a different day, often feels our basis of advice is an arbitrary and meaningless code. We try to make him an abstract idealist, with our particular brand of idealism, based on our experiences, which he feels is unrelated to his problems and surroundings and impossible to apply. The result is that verbally he accepts our code, but in a practical situation he works out a code of his own on quite different lines.

The pragmatic approach, which is found to some degree in the project principle, the "life situation" approach in religious education, and also in educational sociology, stresses the opposite point of view. The pragmatist insists that it is more profitable to stress the process by which the child can solve problems and evolve an adequate code, rather than to stress a code already formulated. There is need here for investigation of the two types of teaching with careful study and comparison of the results obtained. Educational sociologists have the training and point of view for such studies. And the new science of educational sociology is unhampered by the creedal and theological restrictions which sometimes make such investigations embarrassing to the religious educator and expose him to doctrinal criticism.

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BOOK REVIEWS

ELLIOTT, HARRISON S., *The Process of Group Thinking*. (Association, 1928, 229 pages.)

This book will be gladly welcomed by those who are responsible for guiding discussions with either large or small groups. It is a statement of principles and methods with plenty of good illustrations drawn from many years' experience. It is written by one who believes in the educability of a democracy. He says that democracy can only function in so far as it has learned to think and plan and act together. But he believes that this can be learned and that group discussion is one of the best ways to develop and promote group thought and action.

The procedure that is recommended as most effective is analysed to show the various factors that need constant watching. At every step the writer reveals his acquaintance with the actual difficulties involved in trying to get group thinking and group decision on issues that are vital but charged with emotional prejudices and hampered by leaders who are accustomed to undemocratic methods. He outlines the work of a chairman, the preparation that is necessary, the place of information and of the expert, the building of a program on the problems and interests of the group, the conditions for creative discussion, and throughout the whole procedure points out the danger spots and suggests fruitful methods.

E. J. Chave, University of Chicago.

KUPKY, OSCAR, *The Religious Development of Adolescents*. Translated from the German by W. C. Trow. (Macmillan, 1928, 138 pages, \$1.50.)

This is an interesting study of characteristics of religious development in a particular type of adolescent. The author is familiar with the older American studies of G. Stanley Hall and E. D. Starbuck, but his data is taken chiefly from German writings and from the literary productions of German youth. He has gathered illustrations of adolescent religious experience from autobiographical material, diaries, letters, poems, and from the use of a theme topic on which 148 girls wrote.

Dr. Kupky does not believe that children can, except in rare cases, have a real religious experience. He says "Not until the consciousness awakes in youth that religion has to do with matters which are of tremendous significance to his own life may his religious development begin." Religion is defined as "the experiencing of a reality—of a being—which in contrast with the reality perceived by the senses—the natural being—comes to be known as something 'entirely different'; . . . is recognized as 'mightily effective'".

The author does not believe that bodily and spiritual development run parallel but that "the spiritual function in the normal youth usually unfolds at the earliest about the 14th year."

Some of the analyses are excellent. Some of the assumptions are strange. But the material will be of distinct interest to workers in the adolescent field.

E. J. Chave, University of Chicago.

LANKARD, FRANK G., *A History of the American Sunday School Curriculum*. (Abingdon, 1927, 360 pages, \$3.00.)

Surely the publication of a history of the curriculum of the Sunday school is timely. When commissions and committees are canvassing the whole problem and telling us that whatever the curriculum of the future will be like, it will certainly be "utterly different" from what we now have, it is well that we should have the aid of history to see the matter in true perspective. Professor Lankard has put us greatly in his debt by giving us a comprehensive, carefully organized, and thoroughly documented history of the Sunday school curriculum.

Quite justifiably the author has deliberately limited himself in the scope of his task. He has restricted the study "to the Protestant Church and makes no attempt to cite or interpret the curricula used by Catholics, Mormons, Jews or other groups," and has given "only incidental attention. . . to the musical and pictorial aspects of the curriculum." It is to be hoped that others (or perhaps Professor Lankard himself) will take this study as a point of departure and explore those most important areas within the total field of the history of religious education.

The reading of Professor Lankard's book can scarcely fail to impress the fact that our present curriculum is due to a long series of adjustments to popular demand and approval. Individuals have left imprints on its character, but when they have done so it has been chiefly because they were skillful enough to sense the movements of thought and interest. Of course, we might have surmised this before the study was made, but now we have it brought definitely to our attention and well substantiated by the evidence.

The publication of such volumes as this bodes well for the future of religious education as a science. Amidst the flood of material coming from the presses it is encouraging to find pieces of work of the quality of this one. They help us to base our theory and practice on a solid foundation of fact.

While the volume is a valuable storehouse of materials that to many are otherwise inaccessible, it ought not to be supposed that we have in it merely a "Dissertation." By careful selection and organization and by well written interpretations and summaries the author has made the book of interest and value to a much wider circle than merely "technical" students. Harold J. Sheridan, Ohio Wesleyan University.

MONROE, WALTER S. AND ENGELHART, MAX D.,
The Techniques of Educational Research.
(*University of Illinois Bulletin*, XXV, No.
19, 1928, 84 pages, fifty cents.)

This bulletin aims at the conventionalization of research work, both as to methods and as to reporting the project. The process of research work is defined in four steps—formulation of the problem, collection of data, analysis and organization of data, and formulations on the basis of the data of answers to the questions contained in the problem. The bulletin gives a very brief statement of each of these four steps, followed in each case by a number of selected references with pertinent quotations to indicate the standard usages or methods of handling each step in the process. An additional chapter gives, with minor revisions, the material from an earlier bulletin, "Reporting Educational Research," and contains a series of "helpful hints" which are invaluable to the inexperienced writer and which the experienced can review with profit.

While the bulletin draws all illustrations from the field of education, the underlying principles are applicable to any type of research and especially to any in education, psychology, or the social sciences. The bulletin gives the concrete type of information, simply stated and well organized, which is needed to enable the research worker to carry through and report a project in scholarly manner.

Ruth Shonle Cavan.

SOARES, THEODORE GERALD, Religious Education. (*University of Chicago Press*, 1928. 336 pages, \$2.50.)

In this volume by Dr. Soares, the Earl Lectures delivered at the Pacific School of Religion in 1927 are expanded into one of the "Handbooks of Ethics and Religion." In keeping with the purpose of these Handbooks, *Religious Education* is prepared for the general reader rather than for the specialist, although the author has had also in mind the use of the book as a text in courses on the principles of religious education.

The prefatory statement that the book is an attempt to restate the theory of religious education is well borne out. Taking up one at a time a series of topics important to the student of the subject, the author allows current concepts to pass through his mind and assume the form and color of his own views. No essentially new theories are presented, nor are old theories allowed to pass unmodified. Except in the first two chapters, however, which deal somewhat conventionally with human nature, the individual in relation to the group, and the psychology of habits and ideals, Dr. Soares has placed the imprint of his own sane and vital thought on many confusing issues of contemporary education. The positions he takes are not radical, nor are they knit together in a thoroughgoing and consistent philosophy. But they glow with an abundance of apt illustration and with a kind of divine common sense.

Speaking of religion as folkways, for example, Professor Soares drags the extremist back to the plain fact that education does not take place in a social vacuum. Religious mores need improvement, to be sure, but religion apart from the religious practices of the religious community has no existence. A child is first a member of some religious group, participating in its imperfect ways. Improvement must come from within the fellowship, not from outside of it. He perhaps goes too far, however, in this emphasis on the unity of the group when he insists, as on page 76, that "there can be no mores unless they are equally binding upon all." Such an externalizing of group behavior seems to the reviewer to miss the point of group cooperation, which is to be found rather in the purposeful union of differentiated parts than in mechanical uniformity of acts. But this is one of several instances in which Dr. Soares does not take his own statement of theory too strictly for in his subsequent discussion of group experience the emphasis is shifted from folkways to the purposeful experience of clubs and classrooms. (One may question, in passing, the author's judgment that the codes and laws of our American organizations for boys and girls are not imposed by authority.)

Particularly meaty are chapters VIII to XIII dealing with knowledge as experience, the curriculum, the use of moral crises, prejudice, deliberative conduct, and church membership. A few quotations will illustrate both the point of view and the pungency of treatment: "History was human experience before it ever got into a textbook, and it does not become real knowledge until it gets retranslated into human experience. . . . Nobody has knowledge unless he has entered into the original experiences that have been handed down as knowledge. . . . We do not go to the study of literature primarily to secure help upon some immediate problem; we go there for more abundant living. . . . It need scarcely be said that study of a noble piece of literature is as definitely an activity as a basketball game or a class party. . . . A real intellectual interest is a life situation. . . . The church might well set its children to the study of their own program, and, instead of formulating a curriculum of its own, undertake to help the children to organize the experiences through which they are at present passing. . . . The question before the children would be: 'In view of home, school, play, and other activities, what do we still need to do and to know?' The answer to that would give the church curriculum. . . . Only as one experiences the undesirability of the evil conduct itself because its character is revealed in the evil consequences is he truly moral. All knowledge, all ethics, all truth, arise in the social process and are the result of social experience. We find God in the social process, in all our best insight, in all our highest striving, in all our questioning after truth and in all our passionate longing after goodness. . . . The right to decide what is right involves the lib-

erty to define what is right. . . . Religious education has for its aim the development of persons devoted to the highest social well-being, which they identify as the will of God; religious education has for its method the progressive direction of youth toward the development of skill in deliberative determination of conduct with reference to its social consequences."

Space forbids further quotation, but mention should be made of the admirable discussion of the curriculum as a community problem, of deliberation as a religious experience, of the relation of Sunday school to church, and of church membership.

The chapters on worship are rich in suggestions, even though not concerned with the problem of how to organize services of common worship.

This is one of the few books the reviewer has read which increases in interest as it proceeds. It is written in the style of the lecture, and one can almost hear Dr. Soares speaking, for in both style and vocabulary the book is an unusually faithful expression of the author's sincere and engaging personality. It should be read not only for its own value but in order that the reader may come to know one of the great pioneers in religious education who, with rare flexibility and graciousness, has maintained a position of real leadership through the passing years.

Hugh Hartshorne, Teachers College, Columbia University.

STARBUCK, EDWIN D., SHUTTLEWORTH, FRANK K., AND ASSISTANTS, *A Guide to Literature for Character Training. Vol. I, Fairy Tale, Myth and Legend. (Macmillan, 1928, 389 pages.)*

In order to comprehend the scope and significance of this work, done with the assistance of the Institute of Character Research at the University of Iowa, it is necessary to give the reader something of the purpose of the undertaking.

The authors say that the present volume is the answer to the ever recurring question, "Where shall I find some first-rate stories for my children?" Obviously, then, the book is intended for the mother or teacher who deals directly with children.

Second, this series of Character Training books is intended to "educate the moral attitudes of children" by indirection, through the choicest reading materials. All literature and recorded history is being combed both to select the best for the children, and to preserve the best for the race. The large expenditure of effort and money which such a volume as *Fairy Tale, Myth, and Legend* represents is justified by "the hope that its results may be somewhat more comprehensive, more painstaking, more critical, and more objective than the many similar undertakings which have preceded it." Some of the undertakings to which the authors no doubt refer are the sub-

scription books being sold to mothers as "the best collections of fairy and hero tales"—sets too expensive and too scrappy for wide usefulness.

This book is not a compilation nor a selection, but a *Guide* to good literature for children. It comprises five parts: (1) A valuable Introduction, giving, amongst other things, fine specific directions for story telling. (2) A Book List, of 466 titles (both books and stories), annotated and graded as to comparative merit, and as to the age for which it has been found best suited. (3) A "Situations List." This section "classifies the titles of recommended books and stories under the head of the moral situations to which they apply." This again is carefully graded, and the books and stories evaluated. (4 and 5) The two appendices furnish a reference bibliography and a full index for a thoughtful parent or teacher.

Dr. Starbuck's *Guide to Literature* is of inestimable value. If we try to select a book for a child—our own or some other—we are in a bewildering situation. Having access to a well stocked book store does not help out our difficulties. Neither the salesman nor the publisher's blurbs are of the least assistance. In any specific situation we are at sea as to choice of a book.

Nor are we better off in guiding children's reading. There are available such helps as the *Winnetka Graded Book List*, and the *Little Book Shelf*, by Williams. The former is compiled by teachers on the basis of children's interest in the books available in the extensive school library. The second is prepared by a sympathetic librarian who hands out books to children, advises them, and observes their reactions to them. The Starbuck and Shuttleworth *Guide* is more than either of these. All literature has been searched intensively, and the attempt has been made to select books and stories on the basis of their character training value.

The authors have chosen one of the most important and useful means of character training when they have chosen to direct children's reading. Much that is read is as directly applicable to life as is a sermon, or a mother's homily. But the printed page and the story interest make an appeal that no sermon or homily does. We await with interest the publication of future volumes in the Character Training series.

Jessie Allen Charters.

STEINER, JESSE F., and BROWN, ROY M., *The North Carolina Chain Gang. (University of North Carolina Press, 1927, 194 pages, \$2.00.)*

This is a factual study of the historical development of one type of punishment for criminals, the use of convicts for county road work, still widely used in certain sections of the south, and of the motives and conditions surrounding its present use. Apparently supplying the system with new recruits from among

convicts and providing cheap road repairs are more important motives than assisting criminals to regain a normal and useful way of living. The study suggests acute need of revision in method of handling criminals as men with emphasis on character rehabilitation, not as pawns for exploitation.

Ruth Shonle Cavan.

WINDLE, BERTRAM C. A., *Religions, Past and Present.* (Century, 1927, 308 pages, \$3.00.)

The mere fact that commercial publishing houses continue to bring out such books is a clear indication of a mounting interest on the part of the general reading public in religions other than Christianity.

The subtitle of Professor Windle's book reveals its character. It is "An Elementary Account of Comparative Religion." Well over half the book is occupied in a comparative study of such religious concepts and institutions as God, morals, law, sacrifice, symbols, priesthood, and sacred dances. Separate chapters treat of ancestor worship, animism, fetichism, mythology, tabus, totemism, and initiation ceremonies. In the latter part he discusses some of the major religions, as Hinduism, "the philosophies—Buddha—Confucius—Lootze The Stoics," the mystery religions and the monotheistic religions. Manifestly all this range of material crowded into less than three hundred pages has required a very brief and inadequate treatment of many parts.

The author makes no claim to thorough objectivity in handling these religions. He approaches his theme from the position of a "firm and definite belief in Christianity as the final flower of religion and the revelation of God." The scientific student of religion will find little help in this book. It takes a somewhat reactionary position from the standpoint of the leading modern historians of religion, for example, in his defense of a primitive monotheism from which the people of earth have fallen away. It is, however, interesting, readable, full of information, and on the whole a worth while book.

Chas. S. Braden, Northwestern University.

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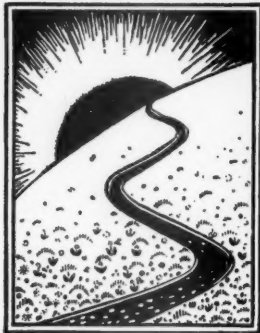
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